

GIANTS IN THE LAND

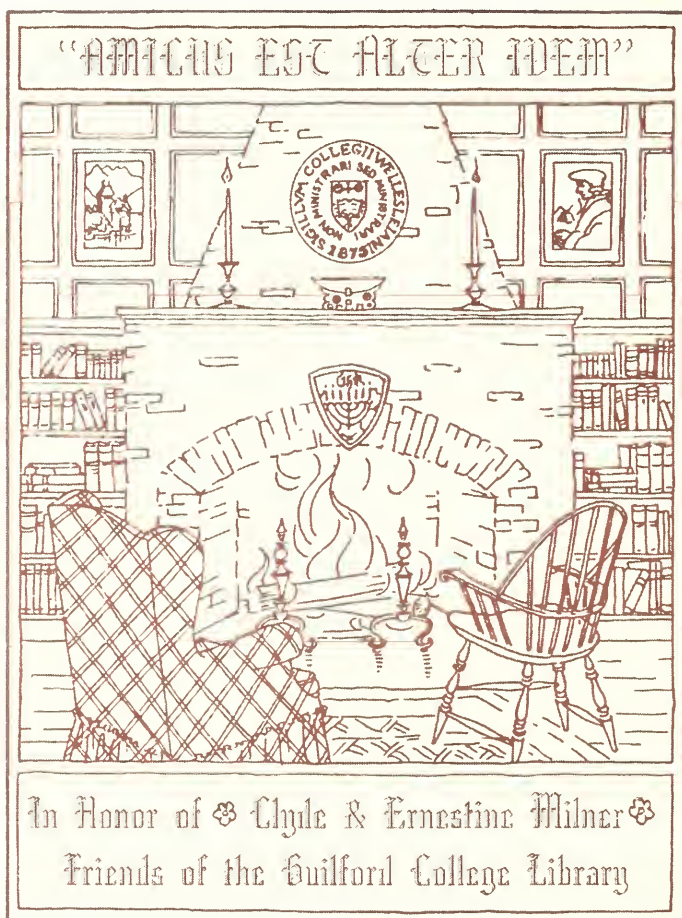
North Carolina Yearly Meeting Leaders



Billy M. Britt



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Yearly Meeting Leaders



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by Billy M. Britt

NORTH CAROLINA YEARLY MEETING OF FRIENDS

2012

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Five leaders of North Carolina Yearly Meeting
are pictured (left to right): Seth B. Hinshaw,
Murray Cox Johnson, Mary Chawner Woody,
J. Victor Murchison, and J. Isaac Harris.

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DEDICATION



Dedicated to my wife,
Viola, in appreciation of
her co-ministry.

ACKNOWLEDGMENTS

I am indebted to many people for their help in the collection of materials as well as giving direction in the publication of this book. The staff of the Friends Historical Collection at Guilford College (in particular, Gwen Erickson), the staff of the High Point Public Library, and members of the Publications Board of North Carolina Yearly Meeting have been very supportive and encouraging in this project. Thomas Hamm, Archivist at Earlham College, aided me by providing information and encouragement. My wife, Viola, has been very helpful in editing, typing, and providing good suggestions. I would also like to thank Jack Kirk for writing the foreword to the publication.

Descendants of those written about and various libraries have provided information contained in letters, newspaper clippings, articles, conversations, and interviews. Without the assistance of these dear Friends, this publication would not have been possible.

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FOREWORD

As the years fly by, it would be possible for stories and contributions to fade from memory. I am very glad that my good friend Billy Britt has followed a leading to write a book that recalls quiet heroes of faith for us once more. Through its pages they live again. Many of them were my mentors, encouragers, and friends who embraced me when I first came to North Carolina as a young pastor at the age of twenty-seven. There were times when a hand on the shoulder or unhurried time of sharing with one of the Friends featured in these pages has made a huge difference for me.

One feature that all these Friends shared in common was that they served an embracing Christ. They recognized deeply that Jesus welcomed all in his table fellowship. He was continually getting into trouble for eating with some whom the Pharisees and scribes considered as outside the proper religious circles. The Friends whom Billy writes about sought to be inclusive of all of North Carolina Yearly Meeting, not to divide it into conflicting camps. We follow an embracing Christ, not an excluding Christ. (There were some who excluded themselves, but he welcomed everyone.)

We never reinvent the church (or Friends meeting) in our time upon the Earth. We may help it to see fresh implications of its message or to rise to meet fresh challenges, but generally we simply build upon the faithful labors of those who have gone before us. Billy tells us about a generation of faithful leaders and their work, and in the telling we are all blessed.

A wise old Friend in Indiana, Parvin Bond, once told a group of us who, as young adults, were being led toward Friends ministry that the work of the Kingdom of God is like a relay race. Each generation runs with the torch as well as it can before handing it off to the next. Now the torch is handed to us.

George Fox and William Edmundson came to Carolina and kindled a fire. It spread from the coast to the Piedmont and brought warmth and light to many. Then in the struggle to free the slaves and amidst the horrors of war, it nearly died out. But the dedicated, Spirit-led ministry of several faithful Friends caused it to blaze forth and spread once again. The men and women Billy describes in these pages were faithful “keepers of the flame” as they nurtured it and added fuel to it in their day and time.

Now the challenge and question comes to us: Can we be faithful keepers of the flame in our day and time, and nurture the fire and spread it?

Let’s make the first four lines of Elton Trueblood’s hymn, “Baptism by Fire,” our own prayer:

Thou whose purpose is to kindle:
Now ignite us with Thy fire;
While the earth awaits Thy burning
With Thy passion us inspire.

Jack Kirk
Former Editor, *Quaker Life* Magazine

INTRODUCTION

It has been my privilege to work and serve with many of the people written about in this book. I have been challenged and inspired to better service by each of these individuals. The gifts and callings of these Quakers have been different, yet each has made a great contribution to North Carolina Yearly Meeting (NCYM) and the Society of Friends worldwide.

In this book, I set out to tell the stories of seventeen dedicated North Carolina Yearly Meeting leaders who are no longer living. As you read about them, you also will see the evolution of the leadership role in the Yearly Meeting. The position we know today as Superintendent began as Superintendent of Evangelism in 1882. Over the years, the name was changed to Superintendent, to Field Superintendent, and to Executive Secretary before becoming Superintendent once again.

The first Executive Secretary (Superintendent) I met was Fredric Carter, when I was fifteen years old. My ministry has been enriched by each of the people who have served in this role and provided leadership to North Carolina Yearly Meeting of Friends.

In addition to those who held this title, I also have written about a number of other Friends who have served capably in various ways on behalf of the Yearly Meeting.

I have tried to describe each person's tremendous efforts on behalf of the Yearly Meeting, as well as to share family background and the particular gifts used for the Society of Friends. All so willingly gave of their talents and time.

One former Superintendent who died recently is not included. Hershel Hill passed away during production of this book. It is hoped that he and the many faithful people giving of themselves at this time will be written about later. They also need to be remembered.

1

MARY WILLIAMS CHAWNER WOODY

December 22, 1846 - December 25, 1928

Superintendent of Evangelism, 1882-1884

Mary Chawner was born on December 22, 1846, in Azalea, Indiana. Her parents were Chalkey A. and Sarah Cox Chawner. She was named for her great aunt, Mary Chawner Williams, the widow of John Williams, a well-known missionary to the South Sea Islands of the Pacific Ocean. Mary's mother, Sarah Cox, moved with her parents from Wayne County, North Carolina, to Indiana when she was four years old.

Mary's grandparents were educators, and Mary and her siblings learned to read before they entered school at Sand Creek. Joseph Moore, her first teacher, was not only a very good instructor but an encourager as well.

Mary grew up in a family where everyone participated in devotions regularly. Because of those times, she developed a great interest in the stories of the Bible. Her spiritual formation was further strengthened as she heard about her great aunt Mary Williams's exciting life as a missionary to the people of the South Sea Islands. As a result, early in life she developed a deep interest in the ministry of missions. A leading to become a minister added to her missionary zeal. While in her youth, Mary developed a keen desire to study the Scriptures early in the morning, and in

the Bible she found great help for Christian living.

Her formal education began in the monthly meeting schools in Sand Creek and Sugar Plains. Later she attended Bloomingdale Academy and Earlham College. After her junior year at Earlham College, she entered the University of Michigan at Ann Arbor. Here she found herself fortunate to have outstanding educators.

Mary was married to John W. Woody on April 1, 1868. Both Mary and John were employed as teachers at Whittier College in Salem, Iowa. On September 23, 1873, John Woody became the first president of William Penn College, and Mary Woody became a member of the faculty. They came to Oskaloosa, Iowa, to take charge of the Friends High School, which changed from secondary education to become William Penn College the following year. John Woody had a very capable faculty to put in place a college curriculum. Mary C. Woody became an able professor of English and history and developed a reputation as an outstanding educator.

Both John and Mary respected people from all walks of life, and they had a keen insight into good-quality students. They taught valuable lessons in class but their living examples affected students as well. James M. Davis is an example of a student who came to the college as a very disorganized and disorderly young man. It was through the interest of the Woodys that he developed into a man with great ambition. James Davis went on to establish a business enterprise with offices in several locations around the world. Mary Woody inspired a number of young people to become interested in literature, indirectly leading them to become very informed people in that day.

John and Mary C. Woody came in 1880 to New Garden community, where John became a member of the faculty at the New Garden Boarding School. This couple helped to carry the school into its college beginnings. The boarding school officially became Guilford College on August 15, 1888.

Mary C. Woody was recognized for her gift in ministry by



Mary Williams Chawner Woody. (Photo courtesy of the Friends Historical Collection, Guilford College, Greensboro, NC.)

New Garden Quarterly Meeting and was recorded as a Friends minister in 1882. Her ministry was characterized by clarity of thought, coupled with the warmth of love and spiritual power. She impressed her listeners with her intelligent, quick mind. The students in the boarding school always enjoyed her ministry. She challenged her listeners to do their best by her pleasing and kind presentation. Her positive manner helped to instill reverence in her listeners.

Since she was a strong believer in the New Testament, she tried her best to live out its message and to teach its values to her students. In addition to the Scripture, she used her active mind to immerse herself in literature, law, and history. One of

her talents was the ability to communicate with children; she was able to keep their attention in her sermons.

Mary also helped to organize the Evangelism Committee of North Carolina Yearly Meeting and was its first secretary. She served on this committee for forty-six years with faithful commitment, wisdom, and enthusiasm. She was known for her attitude of going forward and not looking backward. As long as her health allowed, she encouraged many individuals and their home meetings.

She served from 1882 to 1884 as Superintendent of Evangelism, the equivalent of Superintendent in today's Yearly Meeting.

Mary also took a very active part in the temperance movement as it was being formed, providing leadership for the organization. For ten years, from 1884 to 1894, she was president of the North Carolina Women's Christian Temperance Union. She found that there was resistance to the movement, even among women; however, she felt accountable to God in her efforts to stop the sales of alcohol. For this reason, she met several times before the North Carolina legislature on behalf of Prohibition. Therefore, for a short time she was helping bring Prohibition to the state and the nation.

The Woodys left North Carolina in 1894, when John W. Woody accepted a call from Friends in Whittier, California, to become the principal of the Whittier Friends Academy and to help in its development into Whittier College.

On September 21, 1898, Friends University was begun in Wichita, Kansas, by James M. Davis, the Woodys' former student at William Penn College, who had grown under their influence from disorganized student to ambitious man. He called on John and Mary Woody to help him in the establishment of this institution, which had been his longtime dream.

Two years later, the Woodys' interest in education brought them back to North Carolina, to Slater Industrial Academy in

Winston-Salem. Dr. Simon Green Atkins, who had started the academy in 1892, asked both John and Mary Woody to become members of the faculty in 1900. The Woodys made a great contribution to the development of the school, a historically black college or university (HBCU) that later became Winston-Salem State University.

Mary's many contributions to the Friends included serving as a representative to the conference in Richmond, Indiana, at which the Richmond Declaration of Faith was written. She also attended the Five Years Meeting of Friends in 1892, 1897, 1902, and 1907. For the 1897 session of Five Years Meeting, she served as recording clerk. She served on numerous committees for this organization. She went to London Yearly Meeting in 1892 carrying a Minute of Service from North Carolina Yearly Meeting.

Mary was the mother of Waldo Woody, my pastor when I was ten years old, and I remember how much his mother meant to him, then and in later years. Waldo Woody was a Hebrew scholar and a graduate of Princeton University. Mary C. Woody was the grandmother of Mary Edith Woody Hinshaw, who was known for her literary skills and her paintings.

Mary C. Woody passed away in High Point on Christmas Day, 1928, at eighty-two years of age. These quotations, found in her Bible and read at her memorial service, tell much about her character and her life:

No star is lost, we once have seen.
We always may be what we might have been.
Who comes an inch to God
In blasting light, God will advance a mile to him.
Wisdom is in knowing what to do next,
Skill in knowing how to do it,
Virtue is doing it. ¹

2

ELI REECE

December 29, 1859 - November 27, 1930

General Superintendent, 1907-1910

Eli Reece was born in Hardin County, Iowa, on December 29, 1859. He was the son of William and Mary Ann Reece. His parents were originally from the Deep Creek community of Yadkin County, where there were many people with the Reece name. Eli was raised in a devout Christian home, and he was converted to Christ at nine years of age in the Honey Creek Friends Meeting.

While living on a pioneer Iowa farm, he felt God's call to enter the Christian ministry. He entered William Penn College and spent several years pastoring at a meeting in Fort Madison, Iowa. He felt the need for more schooling and attended Union Theological Seminary in New York City, where he met Amos Kenworthy, and the two of them did evangelistic work together. His first pastorate after graduation was at Plattskills, New York, and there he met Mary Elma Birdsell. They were married on September 1, 1892. Later he pastored in Earlham, Iowa, and in Des Moines, Iowa, before returning to Plattskills, New York.

In 1902, Eli was called to pastor High Point Friends Meeting, so he and his family moved to High Point, North Carolina, in November of that year. He served as pastor until

1907. He was greatly loved for his aggressive evangelism and for his great understanding of people. While he was pastoring in High Point, the meeting grew numerically and in influence. The first meetinghouse was built in 1903. In celebration of this event, a three-day ministers and workers conference was held, with prominent Quaker leaders such as Allen Jay and Rufus Jones taking part.

On June 19, 1907, Eli felt a divine leading to resign his pastoral work at High Point Friends Meeting. The monthly meeting minutes of June 19, 1907, contain a warm expression of appreciation for the work of Eli Reece. A copy was sent to him with these words:

As we near the end of the 6th year of faithful service of our Pastor, Eli Reece, and with a prospect that he may enter other fields of service next year, we feel we could not do less than express and record in a brief synopsis our appreciation of his faithfulness.

Coming to us as he did, under a divine call, and taking up the work with no church building of our own, a scattered membership with very little organization for active church work, and many other discouraging features, especially the loss by death of four of our most active members – all this to one less faithful would have meant defeat in the start.

But to the end we might be better equipped for progressive service, our Pastor saw the need of a place of worship centrally located. This concern he earnestly pressed, though to us it seemed almost impossible. Yet it has been accomplished, and a \$10,000.00 church building well equipped and free from debt is our condition today. With a membership of 308, we are well organized to meet the great and crying needs of today, if we will only be faithful to our trust.

During the years of his pastorate, he and his faithful wife have stood by us in adversity and prosperity, in sickness, sorrow

and death; and as their ministrations come to us today with renewed freshness our hearts are made glad that God in his goodness sent them to us.

As our intimate associations may soon be severed, at least for a time, there will remain with us an abiding interest in their future coupled with a prayer that God's goodness and love may go with them and keep them in all His ways.¹

On August 18, 1907, the Christian Endeavor youth group of High Point Friends gave a social in the home of the Eli Reece family. An interesting program was given and refreshments followed. The meeting promised to pray for the family in their new work.

North Carolina Yearly Meeting called him to serve as Superintendent of Evangelism and General Superintendent in 1907. The September 1907 issue of *The Friends Messenger* defines the new role of Eli Reece as follows:

According to direction this committee met and appointed Eli Reece of Greensboro, N.C., General Superintendent of Evangelistic and Church Extension Work in the Yearly Meeting. His duties we believe to be to maintain harmonious relations in the organization of members, especially the pastoral committees and the young people of each congregation into more practical working forces; to assist wherever a meeting so desires in locating a minister of the Gospel divinely called as careful leader in shepherding the flock: also help in soliciting financial support for the same; to co-operate with pastoral and evangelistic committees in arranging for special series of evangelistic meetings in which there may be watchful care, special instruction and earnest for the conversion of souls and uniting in membership with our branch of the church. Wherever new fields are opening with prospect of establishment of new meetings, the superintendent may arrange for a series of Gospel meetings or special appointments for services at convenient intervals,

and if practicable the executive committee can issue an invitation to interested citizens of the town or community to form an organization for the purpose of establishment of a Friends' church and the erection of a new house of worship.

In order that there may be more contributions to our church building fund throughout our Yearly Meeting, the committee asks that there may be an opportunity given the superintendent to present the encouraging claims of this benevolent plan of aiding our meetings in erection of new meeting houses; and as we shall need more funds than in our hands for the great expense of sending other workers into the Gospel harvest field, we request that collections be made in each quarterly and evangelistic meeting for the use of the evangelistic committee of the Yearly Meeting. The superintendent will faithfully report all contributions to the treasurer of the committee at our regular meetings each month, and we shall be thankful for any freewill offering placed in his hand aiding ministers of the Gospel.

In all this church work to which we believe Eli Reece is in so many ways fitted and called of God, we solicit unity of action and energetic co-operation in strengthening believers and advancing the interests of the church. May we all uphold the work in prayer and aid him in his special duties in visiting all our meetings as way may open. May God's richest blessing be upon his efforts directed carefully by the enlightening influence of the Holy Spirit.²

On September 22, 1909, Eli Reece and other members of a committee appointed by New Garden Quarterly Meeting met and helped in the formation of Pomona (Spring Garden) Monthly Meeting. This is noted in the December 22, 1909, minutes of Pomona (Spring Garden) Monthly Meeting:

Our dear friend Eli Reece is with us and gave encouraging remarks urging the meeting to press forward and mind the

Lord and success was certain.³

In the minutes of Pomona (Spring Garden) on January 26, 1910, it is noted that Eli Reece would be employed as pastor. The report was accepted. At the March 3, 1910, Monthly Meeting, Eli Reece, his wife, Mary Elma, and their children, Joseph Gordon, Gurney Birdsell, Elizabeth, Phillip Eli, and William Clement, were welcomed into membership. Faithful ministry was given by the Reece family for the next several years. Several times the minutes record that Eli Reece, a minister of the Gospel, had a concern to do evangelistic work in Ohio Yearly Meeting, in New York and New England Yearly Meetings, in Indiana and Western Yearly Meetings, in Iowa and Kansas Yearly Meetings, in Southern and Western Quarters of North Carolina Yearly Meeting, and in Five Years Meeting.

At the May 1913 Monthly Meeting, Eli resigned the pastorate of Spring Garden. The members of the meeting expressed deep gratitude for the ministry that he, his wife, and his family had accomplished.

Again, he felt the leading to do evangelistic work and traveled into many states with the Gospel message. Spring Garden Meeting recorded the following in a May 1916 minute:

Eli Reece, a member and a minister with whom we have unity, expressed a desire for a minute for General Evangelistic work wherever the Lord may call. The meeting heartily concurs in this desire and will follow him in prayer that a great and effectual door may be open, and that in spite of many adversaries he may be kept in the will of God and honor Him by leading many into the fold of Christ. The clerk is instructed to forward this concern to the Quarterly Meeting for action.⁴

In September 1917, Eli moved with his family to Huntington Park, California, where he taught in the Training School for

Christian Workers. Upon the death of the school's president, William Pinkhouse, Eli was called to become the president. Eli Reece remained on this institution's Board of Trustees until his death. While working at the school, he found time to pastor the First Friends Church of Los Angeles.

On Thanksgiving Day, November 27, 1930, a little more than one month before his seventy-first birthday, Eli Reece said his appointed good-bye. He died after a very short illness at the Monte Sano Hospital in Los Angeles, California.

3

ALICE PAIGE WHITE

June 1, 1871 - August 30, 1965

Recording Clerk, 1925-1950

Alice Paige White has been described as a beloved Friend, a master teacher, and a leader in fields of religion, education, and community. She was born in Sandwich, Massachusetts, on June 1, 1871, of distinguished Quaker parents. Both of her parents, John Ellwood and Anna Wing Paige, were godly people and lifelong members of the Society of Friends. Alice's paternal grandfather and maternal grandmother were ministers among Friends, and her father was clerk of New England Yearly Meeting.

Alice Paige attended the public schools in Lynn, Massachusetts, and received a Bachelor of Arts degree from Boston University in 1893 with a major in Latin. In 1907, she received her Master of Arts degree from Columbia University. Twenty-five years after her graduation from Boston University, she was awarded a Phi Beta Kappa key. For many years she was a member of Delta Kappa Gamma sorority. She did further graduate studies at Harvard, the University of North Carolina and the University of Pennsylvania. When she was in her eighties, she was still studying and completing a correspondence course from the Newspaper Institute of America. Her background helped her

ALICE PAIGE WHITE



Alice Paige White. (Photo courtesy of the Friends Historical Collection, Guilford College, Greensboro, NC.)

to develop her hobbies of crossword puzzles and anagrams.

She taught at three locations in Pennsylvania: at Westtown Friends Boarding School and at Quaker schools in Germantown and Philadelphia. In addition, she taught at Oakwood Seminary (co-educational boarding school) in New York, and the Charlton School (for daughters of professional people) in New York City.

While she was teaching at Oakwood Seminary, Alice Paige met Henry A. White, who was the president of the High Point

Buggy Company. They were married on August 10, 1910, and she moved to High Point, where she lived the rest of her life. Henry White was one of the first people to own an automobile in High Point.

Alice Paige White helped with the cultural development of High Point. She organized the High Point branch of the American Association of University Women in 1926 with ten charter members. In addition, she was one of the organizers of the High Point Public Library and served on its board from 1927 until 1962. She also served for many years on the board of the local Young Women's Christian Association (YWCA) and was instrumental in its organization.

She became a member of the High Point Woman's Club one year after it was organized and helped in that club's efforts to start public health nursing. In addition to her service with the public library, she enjoyed helping to begin the Wrenn Memorial Library at High Point College. In 1955, she was honored by being enrolled in the Exchange Club's Book of Golden Deeds. On August 31, 1965, she was the first woman to be honored by the *High Point Enterprise* as "High Pointer of the Week."¹

I well remember Alice Paige White as she served in several positions in North Carolina Yearly Meeting of Friends. She was faithful to attend Yearly Meeting sessions and would express so well her opinion regarding the business at hand. She served very capably as recording clerk of the Yearly Meeting for twenty-five years, from 1925 to 1950.

Her keen intellect, enthusiasm, sincerity, graciousness, and good humor enabled her to make a significant contribution to every group to which she belonged. Her perseverance in achieving a goal was an outstanding characteristic. Little things did not bother her or deter her from the major goal.

In addition to her work as recording clerk of the Yearly Meeting, she served as clerk of the monthly meeting, as clerk of ministry and counsel in High Point Friends Meeting, and as

chairperson or member of many important committees.

One of her greatest joys was teaching her Sunday School class of young women. The Alice Paige White class and scholarship fund established in her honor attest to the love of the members. Even though the original young women in the class have grown to be senior citizens, the class is still strong. The scholarship fund, set up to help educate the children and grandchildren of the class, is in good shape.

As a teacher at High Point College from its opening in 1924, Alice not only helped establish college traditions, but also influenced lives far and near.

Many honors came to her. Francis Anscombe, writing in *I Have Called You Friends*, referred to her as the ideal Quaker woman. He also said that she was the product of a godly home, extensive education, foreign travel, and wide acquaintance of Quaker academies, great universities, college faculties, and leading Quaker families of the nation. ²

She was indeed a minister in the Quaker tradition of belief in the priesthood of all believers. Our lives have been enriched because she lived among us.

Alice Paige White died August 30, 1965, at the age of ninety-four.

4

ELI FRANKLIN CRAVEN

April 22, 1875 - August 10, 1964

Counselor to Many NCYM Leaders

Eli Franklin Craven, better known as E. F. Craven, was born into a Methodist pastor's home on April 22, 1875. Eli Asbury Craven, of English descent, and Margaret Ann England Craven, of Scottish ancestry, had ten children in all, and E. F. was the last survivor among them.

The ancestors of E. F. Craven helped establish two of the largest educational institutions in North Carolina. Braxton Craven, the founder of Trinity College (now Duke University) was related to Eli Asbury Craven. Charles D. McIver, the founder of Woman's College (now the University of North Carolina at Greensboro) was related to E. F. Craven's mother.

His early years were spent in farming, and many mornings he met the sunrise behind a plow. In Moore County in the 1880s, there was a one-room schoolhouse which operated four months each year. E. F. Craven received his elementary education there. Later he went to Benbow's School in East Bend (Yadkin County, North Carolina) and took subjects equipping him for entry into Guilford College.

In 1897 he clerked in a store in Bonlee (Chatham County, North Carolina) for a salary of \$10 per month. Not long



Eli Franklin Craven. (Photo courtesy of the Friends Historical Collection, Guilford College, Greensboro, NC.)

thereafter, he heard of a good road construction equipment training program being operated by the federal government in Raleigh, North Carolina, and attended that. E. F. Craven had tinkered with the mowing machine on his father's farm in Chatham County and had become interested in things with wheels on them. As he saw how road machinery worked, he vowed that he would go into the road machinery business.

Soon thereafter, he began working with Acme Road Machinery in Greensboro, North Carolina. One day, as he was talking with other road machinery salesmen, he was teased about the values his parents had taught him. One salesman told E. F. that he could not be a Christian and sell road machinery. He responded that if he could not live a Christian life and sell road machinery, he knew a farm where he could be a Christian. On the contrary, E. F. Craven managed to live by his Christian standards and also became quite successful in selling road machinery.

In 1905 he moved back to the family farm, and in 1907 he

started his own business. That year he sold \$8,000 worth of road machinery. Forty years later, his business sold approximately \$5 million. From a one-man business in 1907, the company grew to 115 employees.

Early in life, he decided that he would take Christ into partnership with him, and he proved that a person can be a success in business and be a Christian. He felt that a man must satisfy himself and his God, and that is all. Money was not the chief end of his life or his business. As he started his first store, he had his mind on making a living for himself and his family and always keeping money at a sufficient distance to prevent any distortion of his values.

C. A. Hines, a prominent Greensboro attorney and chairperson of the E. F. Craven Company board, described the beginning and expansion of the business in a speech to employees of E. F. Craven Company. He noted E. F. Craven's unwavering faith in God and his belief in the people with whom he dealt. C. A. Hines felt that a large part of North Carolina's progress in road construction was due to the efforts of the E. F. Craven Company. This company was recognized for several years as "The Road Machinery Men." E. F. Craven Company's equipment dug, smoothed, and paved the way from the farm to the market, made it possible for the industrial worker to reach his job, and enabled the office employee to travel to work for his or her livelihood.

E. F. Craven married the former Minnie M. Phipps of Guilford County in 1905. They had two sons, F. Duval and Eli Asbury, who were active in the business all of their adult lives. They also had two daughters: Louise Craven Godwin of Greensboro, North Carolina, and Liebe Craven Watt of Austin, Texas.

On E. F. Craven's office desk was a frequently-used Bible. This book provided inspiration for him to be faithful to his meeting, both spiritually and financially. As an outgrowth of his spiritual life, he felt that success came with hard work and telling

the truth. He also believed that one has to be diligent in his job to achieve success, and that the way that one applies work skills will determine one's values.

Those who knew him said that he was a committed Quaker and a benefactor of Guilford College. He was both a hidden and a public philanthropist. His son Duval related stories to me about different occasions when his dad emphasized that, in being a philanthropist, "you should not let your left hand know what your right hand is doing." The entire family enjoyed making unpublicized contributions to favorite Christian organizations and charities.

Duval, along with Joe Allred at First Friends Meeting in Greensboro, North Carolina, told me about E. F. Craven's involvement in Naomi's Chapel. This was a ministry that he carried on for many years for people in Greensboro who did not feel comfortable in the established church. In his will, E. F. Craven also provided funds for a new organ for First Friends Meeting. He left funds for Spring Garden Friends Meeting as well.

Isaac Harris, who served as North Carolina Yearly Meeting Executive Secretary from 1947 to 1952, told me more than once that Eli Craven was his confidant in North Carolina Yearly Meeting concerns. Isaac would go to Eli's office to seek his wisdom and counsel.

E. F. Craven's interests were varied and many. In business, he firmly believed that good roads were a wise investment, and he was active in the North Carolina Roads Association. Throughout his long years of service to his city, county, and state, he was committed to First Friends Meeting in Greensboro, holding most of its offices. His interest in Guilford College led to the endowment of the Craven Chair of Religion. He was active in the Gideon Society and was a member of trade organizations. He was a lifetime board member of the Young Men's Christian Association (YMCA). In the 1940s, he served for two years on the Greensboro City Council.

E. F. Craven died on August 10, 1964, in Greensboro, and his funeral was conducted in the afternoon two days later at First Friends Meeting. Robert M. Jones of First Friends Meeting, Billy M. Britt of Spring Garden Friends Meeting, and Clyde A. Milner, president of Guilford College, conducted the service. This eighty-nine-year-old Friend had been prominent in business and in the religious and civic life of Greensboro.

E. F. Craven believed that if God gave one the gift to make money, it should be used for good causes. The funeral director, Odell Lambeth, told me that Eli Craven was a person of great influence and had done much for his city. He stated that E. F. Craven gave away more money to good causes than most people ever make.

In the January 1953 issue of *The Road Machinery News*, Eli Craven gave an idea of the issues for which he stood when he quoted the following:

You cannot bring about prosperity by discouraging thrift.

You cannot strengthen the weak by weakening the strong.

You cannot help small men by tearing big men down.

You cannot help the poor by destroying the rich.

You cannot lift the wage-earner up by pulling the wage-payer down.

You cannot keep out of trouble by spending more than your income.

You cannot further the brotherhood of men by inciting class hatred.

You cannot establish sound social security on borrowed money.

You cannot build character and courage taking away a man's initiative and independence.

You cannot help men permanently by doing for them what they could and should do for themselves. - *Selected*

All Men seek Success. Few Men can define that which they seek. The Key to success is Self-Discipline.

Self-Discipline breeds Self Respect. Self respect breeds SELF-CONFIDENCE. Self-confidence breeds that which you seek ... SUCCESS. Self-Discipline combined with Faith in God breeds RIGHT JUDGMENT and WISDOM. Wisdom gives you the ability of Right Sense of Value. You then realize Success is not always financial riches, but instead it is PEACE OF MIND which gives you HAPPINESS. [Punctuation as in original document.]¹

The essence of his life is well-expressed in the remarks made at his funeral by Clyde A. Milner:

We are here to honor the memory and pay tribute to Eli Franklin Craven, who during a long and useful life established himself as a highly successful business man, an influential, dependable citizen, an inspiring leader in religious activities – especially through the YMCA, the Gideon Society, the Sunday School, and the Friends Meeting. He gave generously of his time, abilities and his means to the evangelistic efforts of the Christian Church, to education and to missions and church extension. He was a good neighbor, a wise and gracious friend with a unique gift for understanding, inspiring and encouraging individuals – especially with his good humor and his ever ready apt story, his recalled personal experiences. He will long be remembered and appreciated by the thousands who have come under his contagious influence through religious and benevolent activities. The community which he served so effectively is indeed a large one, and is a better community because he lived and labored in it. Eli Craven was a creative and helpful parent and home builder. He gave stability, purpose, quality and affection to that unit of society – the home – which gives our civilization its character and strength. All of these spiritual qualities are eternal and, as has been so well said, “immortal spiritual power seems to hide itself in the silent ministrations of dedicated and loyal men.”²

5

LEWIS W. MCFARLAND

June 4, 1877 - November 9, 1948

Field Superintendent, 1915-1932

Lewis W. McFarland was born on June 4, 1877, in Missouri County, Indiana. According to Hurley Simpson and Frederic Crownfield in *White Plains Friends Meeting*, Lewis wrote the following in his later years: “Home was a log cabin of two rooms with a lean-to in the back.”¹ His mother passed away when he was just twelve years old, and afterward he went to live with an aunt in the Quaker town of Amboy, Indiana. At a young age, Lewis began working with a cousin in his business. He stated that this was where he learned how to be honest and fair.

He and Pearl Thompson, a Quaker of Amboy, were married in 1898. Soon afterward Lewis became interested in the Friends and joined a Friends meeting. Lewis and Pearl spent a year in Christian and educational work in Oklahoma with the Iowa Indians. Next they moved to Kansas, where he became pastor of two Friends meetings at Stark and Lowell. Following their service in Kansas, they moved to Indiana, where they served Friends meetings in Carmel and New London.

In the fall of 1912, the McFarland family came to High Point Friends Meeting and had a very effective ministry for the meeting and the community. After three years of service in High



Lewis W. McFarland. (Photo courtesy of the Friends Historical Collection, Guilford College, Greensboro, NC.)

Point, he was asked to become Field Superintendent of North Carolina Yearly Meeting. His successor in High Point was Dr. Sylvester Newlin from Pasadena, California. Dr. Newlin passed away rather suddenly. For some months following the incident, Lewis McFarland continued to speak in the Sunday services at High Point Friends Meeting as he had the opportunity.

Lewis McFarland served for seventeen years as Field Superintendent of North Carolina Yearly Meeting. One of the ministers who matured under his influence has stated:

He encouraged all ministers, both men and women, in their work, and a very large number of the present ministers of the Yearly Meeting began their work while he was superintendent. We love him as we would love a spiritual father. ... so many times he has come to us with just the right words to help us out of a difficulty. He was very active and ever alert to

the needs of the meetings all over the entire Yearly Meeting. His intense interest in evangelism, both mass and personal, was unparalleled. ... He gloried in leading people to the Savior and did this in almost every meeting in the Yearly Meeting. ²

Lewis spoke in over 200 revivals during his years as Field Superintendent of North Carolina Yearly Meeting of Friends. He always kept good records of his activities, both as a pastor and as a Superintendent. The records of the year 1928 provide a good example of his many and varied ministries. He visited 124 meetings, talked to 134 families, held 315 church conferences, preached 125 times, and drove 16,310 miles.

As a result of overextending his physical energy, he suffered a physical breakdown, resigned the position of Field Superintendent and moved to his farm in Alamance County, where he was able to recuperate. From 1932 to 1936, he served as pastor of Cane Creek and Spring Meetings in Western Quarter. Because of the Great Depression, the Yearly Meeting could not afford a full-time Superintendent, but he and two other people helped keep the Yearly Meeting operating smoothly.

In 1936 Lewis moved to Surry Quarter, where he became part-time pastor of White Plains and Westfield Friends Meetings as they remodeled their meetinghouses. He devoted full-time ministry to White Plains Friends Meeting from July 1944 to 1947, the time of his death. He was active in all aspects of the meeting and kept close contact with the people; he shared with them in their joys and their times of brokenness.

He had a special love for children, and many became close friends of his. He would encourage parents to bring their children to Sunday School and to meetings for worship. He would assure the parents that he could preach louder than the children could cry. Most of the children, as well as many adults, would call him "Uncle Mac." Each year he held Children's Day services at

White Plains Friends Meeting and a group picture was made afterward.

One mother tells how her small daughter was so devoted to “Uncle Mac” that she insisted upon sitting on the facing bench near the pulpit, so that she could look out upon the gathered worshippers during these services. Her mother was concerned and insisted that the little girl sit with the family. However, when Lewis McFarland visited the family, he insisted that the mother allow her daughter the opportunity to sit near the pulpit if it meant that much to her. On the following Sunday, the mother allowed her to sit at the front, and her daughter sat quietly and attentively. On the way out of meeting, she was heard to say in her sweet, childish voice, “Now you see, Mother, it was just as I said, Uncle Mac really did need me!” ³

Lewis also exhibited great responsibility for the youth and encouraged them to follow the right and wholesome paths in life. Christian Endeavor provided an avenue through which he could work with youth and encourage them to consider Christian ministry. He was a great encourager, as well, to draftees in World War II and asked them to be loyal to their Christian beliefs. True to his Quaker traditions, he had a great interest in the education of young people. For that reason, he was present for the opening of the White Plains School and took part in the opening exercises for twelve years.

What is said on behalf of a person who has lived a life so full of goodness when his time on earth is over? In the memorial prepared by the White Plains Friends Meeting we discover the answer:

In his passing, not only White Plains Meeting, but the entire Yearly Meeting as well has suffered an irreparable loss. The wonderful clean-cut Christian life that he lived amongst the people of North Carolina will serve as an inspiration to those who come after him. ⁴

In his collection of favorite poems, it was found that “My Creed” written by Edgar A. Guest seemed to portray his philosophy of life. By this special poem he had written these words: “This is my creed.” Oftentimes during the course of a sermon, he would quote passages from this poem:

To live as gently as I can;
To be, no matter where, a man;
To take what comes of good or ill;
To do my best, and let that stand;
The record of my brain and hand;
And then should failure come to me
Still work and hope for victory.

To have no secret place wherein
I stoop unseen to shame or sin;
To be the same when I’m alone
As when my every deed is known;
To live undaunted, unafraid
Of any step that I have made;
To be without pretense or sham
Exactly what men think I am.

To leave some simple mark behind
To keep my having lived in mind;
If enmity to aught I show
To be an honest, generous foe;
To play my little part, not whine
That greater honors are not mine,
This, I believe, is all I need
For my philosophy and creed. ⁵

6

FREDRIC EARL CARTER

August 8, 1878 - July 18, 1973

Executive Secretary, 1943-1947

Fredric Earl Carter, son of John and Caroline Carter, was born August 8, 1878, in Randolph County in Lynn, Indiana, and attended Cherry Grove Monthly Meeting. All of his ancestors – the Carters, Mills, Mendenhalls, and Beards – were North Carolina Quakers, most of whom lived in Randolph County, North Carolina. He recorded some of his earliest childhood experiences when he was well into his nineties.

In his unpublished memoirs, he wrote:

A vivid memory picture goes back to an experience in the Quaker meetinghouse that occurred in my life one Sunday morning where I was sitting well down front facing the gallery seats.

There were no vocal prayers, singing or speaking. The best way I can describe that experience is what I told my mother when we came home. I said, “I saw God in meeting this morning.” There were tears in her eyes. I felt a thrill of great gladness run through my entire being, and a “joy unspeakable and full of glory.” Many times the Scripture has defined to me what happened that day in the following words: “For God

who caused the light to shine out of darkness, hath shined in our hearts, to give the Light of the knowledge of the Glory of God in the face of Jesus Christ.”

My heart went up in unconscious supplication for that something, promised to every man ... a first-hand knowledge of the Glory of God in the face of Jesus Christ.

I am sorry that there followed some years of indifference to that voice. Perhaps the Silent Meeting, once so alive, was allowed to become a mere formality itself, when on some warm Sunday mornings, the elders slept and sometimes snored out loud in meeting.

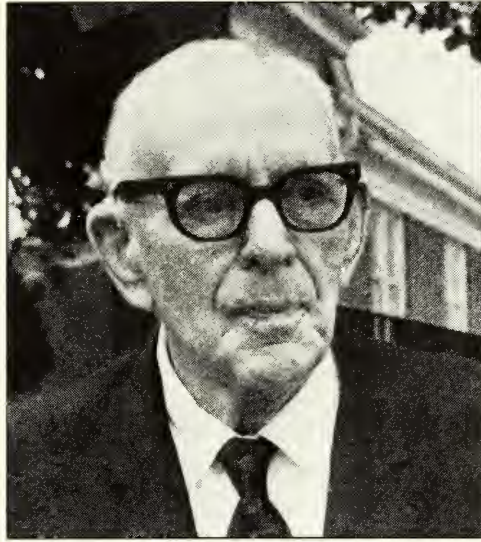
I remember hearing them. I hope that I am forgiven. It amused me, and I twitted Mom and Dad about it when we sat around the Sunday dinner table. At our winter revival meetings there were several times when I made spiritual repairs, got right with the Lord, and fellowmen. Yes, I went to the altar of which I am not ashamed.¹

Fredric's formal education consisted of completing the eighth grade as well as high school, and finishing two years in a school preparatory to teach country school. Several years later, he graduated from what was known then as Cleveland Bible Institute, now Malone College.

In 1897, he married Inez Peele, and to this union three children were born. Cassius became a well-known surgeon in Alaska; Delight married a professor at the University of Oregon; J. Pierre became a mortician.

In his unpublished memoirs, Fredric wrote about a deeper commitment:

In the sixth year of our marriage we attended a revival, and both of us rededicated our lives to Christ and the Gospel. When I told Inez I felt called to preach, she encouraged me in my conviction.



Fredric Earl Carter. (Photo courtesy of the Friends Historical Collection, Guilford College, Greensboro, NC.)

We had painted an upstairs room snow white, furnished it with a table with a Bible upon it and called it The Peace Chamber. In that room we went to pray when problems arose and decisions were to be made. It was in that white room of prayer that we made our final decision to sell household goods, stock and farm equipment and to enter school to prepare for the ministry.

When the neighbors learned of our plans, we had all kinds of discouragement, much of which came from local Quaker ministers. One offered the comment that he would rather see a man fail in anything other than failing as a preacher.

Uncle Elkana Beard said, "Be sure thee's right and then go ahead." Some ridiculed the idea of leaving the farm where we were doing well – above all things to be a Quaker preacher. "And how about thy children? Thee will never be able to educate them. If thee feels thee MUST preach, get some books and study at home. ... If thee goes off to school again thee will spend a lot of money, and be glad to be crawling back to the farm."

So we prayed a year and decided God was calling to leave all and follow him. We advertised the sale of stock, farm equipment, and household goods, everything from bedroom to kitchen, and let curious neighbors come and cart it All Away At Their Own Price.

We burned every bridge behind us, and had the blessed assurance that God made the “Everlasting Covenant” to go ahead and “He Would Never Leave Nor Forsake Us.” ²

Later in his memoirs, there are two covenants that Fredric made with God as he left the farm to prepare for the Friends ministry:

The first is: “And Jesus answered and said, verily I say unto you, there is no man that has left houses, or brethren, or sisters, or mother, or father, or wife, or children, or lands for MY Sake and the GOSPEL, but he shall receive IN THIS Time, houses, and brethren and sisters and fathers and mothers, and children and lands, a hundredfold WITH PERSECUTION, AND IN THE WORLD TO COME EVERLASTING LIFE.” Mark 10:29

The second is: “INCLINE YOUR EAR AND COME UNTO ME; HEAR, and your Soul shall live, and I will make an EVERLASTING COVENANT with you even THE SURE MERCIES OF DAVID.” Isaiah 55:3 ³

In 1909 Fredric’s wife, Inez, not having been well for some time, passed away. Two years later, he married Ethel Thomas of Traverse City, Michigan. To this marriage was born a son, Thomas Mills, who became a certified public accountant.

Fredric pastored ten Friends meetings in six yearly meetings. In addition to serving as Superintendent of two yearly meetings – Indiana and Western – he was Executive Secretary (the equivalent of Superintendent) of North Carolina Yearly Meeting of Friends. One of the accomplishments that meant the most to him was the

formation of an organization of men which was to be comparable to the United Society of Friends Women. This was done during his seven years as Superintendent of Western Yearly Meeting. The name of the men's organization was later changed to Quaker Men when the idea was adopted by other yearly meetings.

In the state of Washington, he helped to build a parsonage, to rebuild the meetinghouse and to organize a well-known boys' club. When he was in Indiana, he organized the Quaker Men. While in Newberg, Oregon, and serving as pastor of the Newberg Friends Church, he became well-known for his many articles written for the Newberg newspaper, *The Graphic*. These articles were called "Carter Candor." His articles, poems, and short stories were well-known and appreciated in that part of the country.

Those who knew Fredric Carter were aware that he was a master craftsman with different kinds of wood. He sensed how to take the light and dark woods, the dull and shiny, and fit them into beautiful carving boards, candlesticks, compotes, furniture, and other things as imagination allowed.

He brought his many talents into his ministry with humility. He wrote, "Every open door that comes in my ministry always comes as a surprise; never once did I feel able of myself to measure up to the challenge. Upon every doorstep of an Open Door, we got down upon our knees and prayed for the wisdom and power of the Holy Spirit to help us make good; and when God honored our humble efforts, we got down on those same knees and thanked him and gave him the credit, and began praying for help for the next step."

Fredric said, "When God called me to preach He gave to me the gift of the English tongue because He knew my lot would be among English people. He also gave to me the miraculous gift of the Holy Spirit in witnessing to those with whom I would be in contact."

Other Friends had assessments similar to that of Fredric's

grandfather, who said, “Fredric is a tender plant but he is a chosen vessel of the Lord. He is very complimentary and appreciates everything you do for him. He is very conscientious and free-hearted. He accepts situations and believes that it is better to give than to receive. Fred has a ninth beatitude: In situations that you do not know what to do, place them in God’s hands and wait upon the Lord to help you find the right answer.”

Fredric possessed deep convictions and the ability to stand humbly but firmly for what he believed to be right. He had a great memory and memorized many chapters of the Bible. These he hid in his heart, repeating many of them on his deathbed. He mentioned that memory of the Scripture was important because there could come a time when our Bibles might be taken from us. If we have memorized portions of the Word, no one can take that from us.

In the fall of 1967, Fredric Carter came to speak to his long-time friends at Spring Garden Friends while I was pastoring there. He was trying to work through the grief of losing his second wife, and he was not well. Consequently, before he could speak on Sunday morning for worship, he was hospitalized in Wesley Long Community Hospital, where he stayed for several weeks. It was during the visits of people from Spring Garden that he developed a romance with a person he had known for many years. She, too, had lost her mate and had vowed never to remarry. At age ninety, Fredric married his third wife, Pauline Hohn, who was the organist at Spring Garden. They had five more happy years together.

My first impression of Fredric was of a man of stately manner in speech, in stature, and in movement. In addition to these features, he had an alert mind, coupled with wisdom and good judgment, and was a man of progressive ideas who wanted to see the church move forward.

His keen mental skills were coupled with a love for people – people of all ages and vocations. He had a way of connecting

with people and making them feel significant. He mentioned that he had no problems remembering the names of people because he called their names daily in prayer.

Perhaps one of the virtues that kept Fredric going was a positive attitude. After all, he had buried two wives, and his family was on the West Coast and in the Philippines while he spent his last years in North Carolina. Even so, he was able to write:

Writers and discussion groups are having a field day blaming the Church for failing to minister to the needs of a world of violence, drugs and sex. In all this blaming the Church I've never heard anyone come up with anything better than the Church. I am sick and tired of hearing the Church downgraded by her critics. They are not good thinkers in the light of history.

Granting that the Church is not perfect, and the world has sunken morally to a pre-flood, Sodom-and-Gomorra low, God is not dead, nor the Church gone to the devil.

Critics of the Churches should inform themselves of a new spiritual awakening in every denomination. Many newborn Christians pour forth from our churches into the world with a new soul-winning zeal. This movement can be compared to that of early Christians of the Church. It is like the stirring of the leaves by a breeze among the forest trees.

The response of thousands, who heretofore have not attended the worship services of the Church, is amazing. Forty years ago the coming of Christ was a subject ignored or was for the fanatic fringe. Today scientists, intellectuals, business men, people ranging from Presidents to the man on the street are asking about the "Re-entry of Jesus." Many are saying that He is the only one who can save our world from destroying itself. ⁴

Much of the last year of Fredric's life was spent at the typewriter as he wrote a brief biography of his life. I believe the secret of this great man of God was that he arose early for the reading of Scripture, and for meditation and prayer. Another reason that he was able to serve God so well was that he was a good listener. He loved people, was concerned about their problems and spent much time praying for them. Impatience was not in his vocabulary. Once he said, "I want to restore rather than to destroy, reconcile rather than divide." He reserved judgment to God alone.

Esther Carter, a daughter-in-law, said, "I think Father Carter's spirit must be one of the Lord's bright candles."

The last words of Fredric Carter on planet Earth were, "Thank you ... I love you ... Pray." Left to speak in his behalf are these words on his tombstone: "Honored of God, and Anointed to Preach the Gospel of Jesus Christ."

HOPE HUBBARD

May 12, 1894 - July 10, 1977

Clerk of Southern Quarter, 1926-1956

Hope Hubbard of the Science Hill community in Randolph County, North Carolina, has often been compared with Dorcas, who was mentioned in the Book of Acts: "This woman was full of good works and almsdeeds which she did." Few people are fortunate enough to experience the good health she had and still fewer are able to accomplish as much as she did in her lifetime.

Hope was a no-nonsense individual who was keenly aware of the needs of her community. She was born on May 12, 1894, in the Worthville community of Randolph County. She came to the Farmer community in 1907 with her parents, Dr. Charles C. and Frances Hubbard. They moved to Farmer because the Farmer School offered more advantages educationally. Hope had one sister, Dorothy C. Kearns.

She loved people, her God, and Science Hill Friends Meeting and gave all she had to each of these. Her greatest ambition for life was to be a servant to people, and this took her many times beyond her home meeting and her community.

After graduating from Guilford College, she taught school in Farmer and Piney Grove Schools in Randolph County and later in the Clarke community in Granville County. A colleague said

of Hope, “She counseled her students in a Christian attitude.”

Both Hope and her sister also were very helpful in their father’s medical practice. When Frances Hubbard was physically unable to assist her husband any longer in home visits, Hope faithfully assisted him for thirty-seven years in all kinds of weather and in difficult traveling conditions. There were times when Hope and her father had to walk because the weather and the roads were too treacherous for a wagon. After Dr. Hubbard passed away, Hope distributed copies of the poem, “A Solitary Way,” in his memory. At the same time, she was a weekly correspondent for *The Courier Tribune* in Asheboro. Since she was a cousin of William Sidney Porter, the short story writer O. Henry, she kept meticulous records of both the Hubbard and Porter families.

Hope served as clerk of Southern Quarterly Meeting for thirty years and also served as clerk of Science Hill Friends Meeting for twenty-five years. It would be difficult for anyone to record the history of Science Hill without remembering her.

Members and attenders of Science Hill Meeting paid tribute to her in a “This Is Your Life” program on Sunday morning, August 29, 1962. Darrell Lassiter sang the hymn, “The Old Rugged Cross.” Brenda Greene gave the morning message. Hope’s sister, Dorothy Kearns, talked about Hope’s childhood and spoke of her dream to become a missionary. That dream was never realized, but she became a missionary at home. One Sunday morning, when a large number of children were present at Science Hill, William Lassiter came to Hope and said, “Hope, here is your mission – to work with our children and youth.” Mary Varner, a writer for *The Courier Tribune*, wrote on May 3, 1962: “She worked with the children as she taught, advised and encouraged them.”¹

During the “This is Your Life” program, Alma Lassiter, who was Hope Hubbard’s classmate at Farmer School as well as at Guilford College, spoke of their school days together. Seth B. Hinshaw, Executive Secretary of North Carolina Yearly Meeting



Hope Hubbard. (Photo courtesy of the Friends Historical Collection, Guilford College, Greensboro, NC.)

of Friends, spoke with great appreciation for her inspiration and help in Science Hill, Southern Quarter, and the Yearly Meeting. Lutie Woody, wife of a former pastor of Science Hill, spoke of Hope's great interest in missions and her commitment to the meeting. She also stated that by the time Hope was eighteen years of age, she had read the entire Bible three times.

Leah Hammond, a school teacher and close friend of Hope Hubbard, read Edgar A. Guest's "Sermons We See." Leah, along with many others, felt that Hope's life had been a living sermon. Leah said, "I marvel at all her interests and all the things she accomplishes. For approximately thirty years she has been guiding Science Hill Meeting as clerk. She attends Southern Quarterly Meeting and the Yearly Meeting sessions." ²

Hope was very active in both her meeting and the community. She was a charter member of the Farmer Home Demonstration Club and, in her twenty-one years as a member,

held every office, serving several times as president. She was called “Farmer’s First Citizen.” There were no libraries out in the country so the Hubbards had a lending library in their home, with the one stipulation being that borrowers must return the book. In the early 1920s, Hope organized a Girl Scout troop and for several years was its leader. She was a charter member of the Farmer Grange. She was a major influence in the organization of the Extension Homemakers Association in Randolph County, and she received an honorary membership until her death. In the last several years of her life, she was a member of the Randolph County Board of Health.

The last years of her life were spent in the Hubbard homeplace. She made the second floor of her home into a museum for visitors to see and enjoy. It was known as one of the state’s most interesting private museums. In this museum was a collection of items that her father had gathered in his fifty-six years of medical practice.

Charles Manning wrote about the museum in the Sunday issue of the *Greensboro Daily News* on April 8, 1962:

There are items gathered over 56 years of medical practice. Some were collected as young Dr. Hubbard, 20, fresh out of Jefferson Medical College, Philadelphia, rode his horse and buggy over Wilkes County. Others rattled in his Model T- and Model A-Fords around Worthville and Farmer, the latter where he practiced for 36 years.

There’s a Pill Tile used for mixing, making and cutting pills. This was before the druggist days. “Father used to tell of using a thermometer which had to be read in a patient’s mouth,” Miss Hope said.

In a two-drawer thread cabinet are unique shaped bottle stoppers of cork and glass. There are hundreds of medicine vials, bottles and containers that today are collectors items. One or two have medicine in them.

“He gave away most of the medicine he had left to Dr. A. D. Bond, a medical missionary to Kenya, Africa,” Miss Hope explained.

On the long table rests the skeleton of a man who was hanged in 1847. This was sent home when Dr. Hubbard was in med school.

There’s one ash tray in the room – a turtle back from a creek bank, a vinegar bottle shaped like a lighthouse, a ladle for pouring lead to mold bullets.

“Father was a picker-upper of rocks and odd shaped wood roots and leaves,” Miss Hope smiled.

A maple root 30 inches long has 17 scars on it as “nature tried to heal itself;” a pine knot looks like a bird in flight.

A hammer stone used by Indians in shaping arrowheads. Indian beads. Spanish oak leaves having an embroidered appearance. Arrowheads gathered by little boys with encouragement from the doctor.

A brick from Asheboro’s first courthouse built in 1837; a spur from an old red rooster; a boar’s tusk, long, curved, vicious looking.

Sterling silver hat pins, one with the face of a woman. A tailor’s goose for pressing pants.

Candle makers. Candle stick with spike that once stuck in wall of Coggins Gold Mine, Montgomery County. A flax hatchet used as a waste remover after retting. An inkwell formed from a tiny medicine vial encased in wood and carried in saddle bag.

A whirling griddle used on wood burning range. Iron skillets with legs and pots the same, used for cooking over an open fire.

A portion of an ear of corn which has miniature shucks about an inch long with each shuck containing a grain of corn. ³

From her full life of service and love to her God and her community, Hope made her exit into the eternal on July 10, 1977. The memorial approved by Science Hill Meeting on September 21, 1977, reads:

Words of a memorial seem inadequate about a life that wrote its own memorial across the lives and hearts of everyone with whom she came in contact. How can we say that she is dead when we know that she is with Jesus who taught her that love is stronger than death? How can we mourn her absence when we know it was to her too that Jesus addressed when he said, "In my Father's house are many mansions. ... I go to prepare a place for you, that where I am you may be also?"

And yet her presence with Jesus does not take her away from us. For she is here and will always be here with us. Here in all the lives she touched and blessed. Here in all the deeds and sacrifices she made. Here in our hearts and minds where that precious memory will never perish. ⁴

8

MURRAY COX JOHNSON

September 14, 1898 - May 26, 1978

Executive Secretary, 1937-1943

Murray Cox Johnson was born September 14, 1898, in Kingman, Indiana. His parents were Levi F. Cox and Mary J. Shockney. Murray's mother died when he was seven years old. Ira and Ola Johnson, his uncle and aunt, adopted Murray in 1907, and he was renamed Murray Cox Johnson.

Murray Johnson and Savilla Parker were married on May 7, 1926. He was recorded as a Friends pastor in 1927 in Winchester Quarter, Indiana Yearly Meeting. They had one son, Lindley Johnson, who was born in 1931. Lindley owned a funeral home for several years in Centerville, Indiana.

Murray and Savilla Johnson served as pastor of Spring Garden Street Friends Meeting in Greensboro, North Carolina, from 1927 to 1936. When I became the pastor of Spring Garden Friends in 1962, there were many Friends who spoke very fondly of his ministry. C. W. Simmons, chairperson of the finance committee, elder and usher for many years, stated to me that the best thing that happened to him was the interest that Murray Johnson showed in him. C. W. Simmons became a member of Spring Garden in 1929 and credited Murray with his becoming a Quaker.

Isaac Harris, former Executive Secretary of the Yearly Meeting and his wife, Maie, lived in the parsonage with the Johnsons part of the time when Isaac was a student in Guilford College, and the Harrises attended Spring Garden as well.

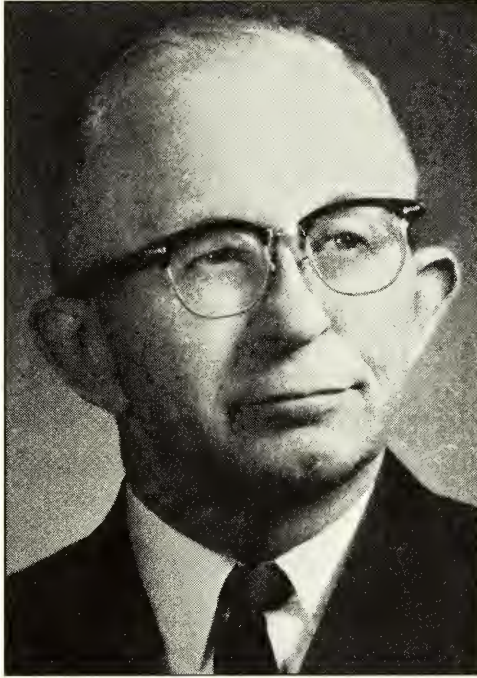
Byron Haworth, a former lawyer, judge, legislator, and clerk of North Carolina Yearly Meeting and Friends United Meeting, spoke of the encouragement he received from Murray Johnson. Byron was also an attendee at Spring Garden when Murray was pastor there.¹

Of interest is the fact that Murray's wife Savilla served as clerk of the Spring Garden Monthly Meeting while he was pastor. It was also while in this pastorate that Murray completed his Bachelor of Arts degree at Guilford College. Later he completed his Master of Arts degree at Earlham College.

North Carolina Yearly Meeting called Murray to serve as Executive Secretary in 1937, and he served in this capacity until 1943. As North Carolina Yearly Meeting Executive Secretary, Murray Johnson was a leader for the mountain meetings in the Galax, Virginia, area. He showed special interest in five meetings in Galax and surrounding areas: Galax Friends, Centre Valley, Mountain View, Mount Pleasant (old Quaker Graveyard), and Reavistown.

In 1943, he and Savilla moved back to Indiana, where Murray became the pastor of Union Street Church in Kokomo, Indiana. In January 1944, they moved to Marion, Indiana, where he was pastor of First Friends until August 10, 1959. In those fifteen years, the meeting grew in attendance and membership. The meetinghouse was renovated, and a Christian Education Building was built. Murray was known as an innovator who was willing to try new ministries and programs in order to reach people with the Christian message. The Sunday morning worship service was broadcast over the local radio station. He was a pioneer in this type of ministry for Grant County, Indiana.

In July 1959, the Johnsons resigned as pastor of Marion's



Murray Cox Johnson. (Photo courtesy of the Friends Historical Collection, Guilford College, Greensboro, NC.)

First Friends and became the pastor of Carmel Friends in Carmel, Indiana (Western Yearly Meeting). While Murray served there, the town was making a transition from a small rural town into a city. Murray helped Carmel Friends to adjust and to add new people to the fellowship.

He also served meetings in Leesburg, Ohio, in Williamsburg, Indiana, and in Winchester, Indiana. In addition to his pastorates, he served as presiding clerk for Indiana Yearly Meeting.

Murray was recognized as an outstanding preacher and pastor. He led the pace among pastors in the number of visits to members in Indiana and Western Yearly Meetings. Some of the members of Carmel would jokingly say that his visits were so short in time that the seats did not get warm; nevertheless, he was noted for pastoral contacts. (It is easy to see how he influenced Isaac Harris, well-known for contacts, regarding short visits in members' homes.) ²

Jack Kirk, former editor of *Quaker Life*, speaks very fondly of Murray Johnson as a mentor and role model for young pastors. While Jack Kirk was a student at Earlham College, he served as youth pastor for three summers at Carmel Friends. Murray's ministry also impacted the ministry of young pastors Wayne Carter, Larry Barker, and Isaac Harris. Each Monday, Murray was largely responsible for seven or eight Friends pastors in the Carmel area having lunch together. Of course, Jack Kirk and Larry Barker were among those participating.³

Murray and Savilla spent the last several years of their lives in Friends Fellowship Community, a Friends retirement facility in Richmond, Indiana. They were living there when he passed away on May 26, 1978. His funeral service was held on Tuesday, May 30, 1978, in the Doan and Mills Funeral Home, with Furnas Trueblood officiating. He was buried in Fountain Park Cemetery in Winchester, Indiana.

9

LUBY RANDOLPH CASEY

November 16, 1894 - February 22, 1991

Supporter, Funds for Retired Pastors

Luby Casey was my Sunday School teacher for two years. I learned much from his teachings, his character, his attitude toward the problems of life, and his love for all people. He was a wholesome example of what Quakers believe and teach. He was an honest and successful businessman, a committed Christian, and a member of Goldsboro Friends Meeting.

I had some opportunities to talk with him on a one-to-one basis when I was a teenager in his Sunday School class. These conversations I treasured very much then, but even more so as the years have come and gone. One such occasion was a Friday in October when I rode with him from Goldsboro to Guilford College. En route he told me about his apprehensions concerning his calling in life. As a teen, he had spoken several times in youth meetings in Goldsboro Friends Meeting. People would say to him, "You are a very good speaker, and you ought to prepare to be a minister." He made plans to enroll in Guilford College to help him prepare for ministry among Friends.

He told me that the day he left home to begin his studies at Guilford College his father told him, "Son, I am a minister, and I can recognize a God-called minister. I do not think that you are

God-called to the ministry.” Nevertheless, Luby came to Guilford College, took classes to help himself in ministry, and was asked to speak on Sunday mornings to several Friends meetings. It was very difficult for him to prepare and deliver sermons and, after several attempts, he began to listen to his father’s thoughts. After several months, he felt that he could be just as effective as an active member of a Friends meeting.

Luby was born and reared in Wayne County. His parents were James Franklin Casey, a Freewill Baptist pastor and farmer, and Emma Whitley Casey. Luby married Florence Martin, and they had three children: James Franklin, Martin, and Jean Casey Becton. People felt that Luby and Florence and their children had a house filled with happiness. Guests were invited and always made to feel welcome. It was not uncommon for Friends traveling from different parts of the state to spend the night in the home of the Caseys.

Luby was known for his wisdom and humor. He enjoyed a good story and a laugh, even when the joke was on him. W. R. Frye in his book, *Deep Wells, Dry Springs and Crooked Creeks*, relates:

On one occasion he (Luby) had an unfortunate encounter with an object about shin high. In his characteristic nasal whine, he said to me with apparent seriousness, “You know, I don’t want to criticize the Good Lord, but if I were making a man, I would put the fleshy part of his leg on the front of his shin so it wouldn’t hurt so bad when he bumps it in the dark.”¹

Another humorous story is centered around his yen for a fiddle. He was only a teenager and his father did not want him to have it, as fiddles were considered instruments of the devil. People danced to their music. They were evidence of worldliness and decadence. They were played in environs not appropriate for Christians. They put wrong thoughts into people’s heads. Luby



Luby Randolph Casey. (Photo courtesy of the Friends Historical Collection, Guilford College, Greensboro, NC.)

wanted a fiddle so badly he saved up and bought one anyway. He hid it in the barn, and from time to time, he would sneak out to the barn and practice. One day, his father heard the shrieking coming from the barn and went to investigate. He found Luby “sawing” away. After listening a while, he left without a word and never brought up the matter again. In telling about it, Luby ruefully concluded that his playing was so bad that his father decided he could not possibly be a threat to righteous living. Nobody would be led astray by that fiddle.²

Perhaps the funniest story is related about his choir days at his alma mater:

Guilford College, the Quaker institution at Greensboro, North Carolina, has long had an excellent choir. In addition to regular performances on campus, it has a tradition of going on tour at least once a year. Of course, no Christmas or Easter season is complete without the “Hallelujah Chorus,” and when the choir is on tour, it is often presented as the grand finale of its performance. In preparation for the tour in 1920 or 21 when Luby Casey was a member, they rehearsed the “Hallelujah Chorus” to perfection. The director drilled into them the importance of singing as one voice. In particular, he was concerned about the number of hallelujahs near the end when the song reaches a mighty crescendo.

“I don’t want anyone to say an extra ‘hallelujah,’” he said. “So you had better count them. Remember, there are four hallelujahs and then a rest. The rest is sudden so if you sing an extra hallelujah, it’s going to ruin the performance. And if you mess up, you might find yourself out of the choir.”

The time came for their tour and they set out, confident they were ready. Their first performance proceeded flawlessly. When they reached the Hallelujah Chorus, the audience rose to its feet and was thrilled with the sacred tones while the choir sang as though inspired. The choir director himself became caught up in the spirit of the majestic music as he both sang and directed. Then came that breathless moment when the hallelujahs rolled forth – four of them, and just at the right moment a rest ... except for one hapless soul who started to sing a fifth hallelujah. They all heard it. So did the audience. A male voice blurted an unmistakable, “Ha ... !” followed by a loudly whispered, exasperated, teeth gritting, “_!” In his rapturous directing and singing, it was the choir director who forgot to count!”³

When Luby finished his schooling in Guilford College, he taught at White Plains School near Mount Airy, North Carolina. He was also the principal of the school for a few years. Then

he returned to his home county and established the Goldsboro Nursery. He had a very successful business and was highly respected by people in his community and his county.

He loved flowers and plants – especially roses. He brought a vase of roses for the piano in the meetinghouse many Sundays; after worship he would give the roses to someone who would like very much to have them. He loved to keep an eye on the shrubbery and landscaping on the Guilford College campus as long as he was able. When he became unable, his son Martin took the responsibility. Luby once told my wife, Viola, that too often people buy a ten-dollar plant and plant it in a fifty-cent hole and expect the plant to produce.

Luby served as clerk of Contentnea Quarterly Meeting. He was a charter member of Goldsboro Friends Meeting and served in nearly every office in the meeting. He was a Sunday School teacher and choir director as long as he was physically able. He was an active member of the Board of Trustees of Guilford College for many years.

Luby Casey was also an active member of North Carolina Yearly Meeting. He initiated the retirement program for the Friends pastors of North Carolina Yearly Meeting, traveling extensively in behalf of pastoral benefits. Pastors of the Yearly Meeting are greatly indebted to him for his service on their behalf.

I had the privilege of speaking in the Easter service in Goldsboro Friends Meeting in 1980. Luby Casey presided, and I was highly honored to have him introduce me as the speaker.

When he was about eighty-seven years of age, North Carolina Yearly Meeting recognized him for his many years of service with an afternoon session called “The Luby Casey Day.” Ina Mixon, also from the Goldsboro Meeting, went into the audience, took him by the hand, led him to the platform, and told him, “This is Luby Casey Day.”

“Well, you are about to scare me,” he said.

After several people spoke in appreciation of his service and life, he was asked to say a few words. He told about a couple who had been married twenty years. The wife accused her husband of never telling her that he loved her. His response, Luby related, was, “‘When I married you twenty years ago, I promised that if ever I stopped loving you that you would be the first to know.’ Well, I fell in love with North Carolina Yearly Meeting nearly sixty years ago, and if I ever stop loving you, you will be the first to know it.”⁴

I well remember Friday night of North Carolina Yearly Meeting in 1979. After Dr. Lowell Roberts, our guest speaker, finished speaking about the love of Christ and His sacrifice for us, there was a moving of the Spirit. Several Friends spoke of the cross, the wonderful spirit of the meeting, and Luby Casey, noticeably moved by the Holy Spirit, gave a stirring testimony about God’s love.

Closure came to this beautiful life when he was ninety-seven years of age. His memorial service was conducted by James Cavanaugh and Billy M. Britt. The meetinghouse was full. His interment followed in the Willow Dale Cemetery, Goldsboro, North Carolina. In his memorial, Lillian Lewis and Thelma Barwick wrote these words:

Luby was also active in the community, serving, helping and supporting many worthy causes and people. He served as president of the Goldsboro Rotary Club and of the N.C. Nurserymen’s Association. He was a member of the Wayne County Board of Education several years. He received the Wayne County Distinguished Senior Citizens Award in 1985. He was a man of many talents and used them to make the world a better place and a more beautiful place.

Surely Friends from Goldsboro and throughout North Carolina, his family, his neighbors, and co-workers will greatly miss Luby Casey. Many Friends ministers will

LUBY RANDOLPH CASEY

remember him for working so diligently to get a retirement fund for them.

The world is certainly a better and more beautiful place because Luby let his light shine and kept it burning and glowing for all to see.

“Life’s race well run,
Life’s work well done,
Life’s victory won,
Now cometh rest.” - Anonymous ⁵

10

ALGIE INNMAN NEWLIN

August 28, 1895 - January 9, 1985

NCYM Clerk, 1941-1946 and 1953-1961

Algie Innman Newlin was born on a farm in Alamance County, North Carolina, the ninth in a family of eleven children. He was a graduate of Sylvan High School, Guilford College (Bachelor of Arts), Haverford College (Master of Arts) and the University of Geneva, Switzerland (Doctor of Philosophy in Political Science). His parents were James and Martha Guthrie Newlin.

Algie reportedly stated that his parents probably had no more than six months of formal education between them; however, he credited them with teaching him the value of an education. He began his studies at Guilford College in 1917 when Greensboro was six miles away from the campus, and it was an all-day excursion to travel to downtown Greensboro from the college.

During his freshman year at Guilford College, he made that excursion to hear former U.S. President William Howard Taft speak in support of the creation of the League of Nations. Thirteen years later, when he and Eva Miles were married, several members of the League of Nations signed their marriage certificate.

Algie Newlin graduated in 1921 from Guilford College, where he was an honor student, editor of the yearbook and active



Algie Innman Newlin. (Photo courtesy of Jo Poole.)

in drama, debate, and literary societies. He was a letterman in three sports and served as captain of the football, basketball and baseball teams and as third baseman for the 1917 Guilford College baseball team that won the state collegiate baseball championship.

He began his teaching career at Burlington High School and went to Pacific College (now George Fox University in Oregon) in 1924. Following his tenure at Pacific College, he came to Guilford College, where he remained on the faculty for forty-two years – until his retirement in 1966.

Dorothy Benjamin, staff writer for the *Greensboro Record*, wrote for the newspaper on Saturday, July 30, 1966:

Algie Newlin drove a decrepit 1919 Model T Ford on unpaved roads, through the desert, and over the mountains in the late summer of 1924 to return and to teach at his beloved alma mater, Guilford College. ...

A native of Alamance County, he entered Guilford College in 1917 and soon showed his qualifications as a scholar and leader. ...

It was a letter from Dr. Raymond Binford, third President of Guilford, which took him on a thirty-day excursion across the country in a jalopy with a leaky radiator and wood spokes that loosened in the desert heat.

He remembers that from Oakland to Topeka he saw less than fifty miles of paved roads, and he spent five days getting through Nevada. He camped along the way, but the journey which began August 1, 1924, ended at Guilford September 1 with just enough time to prepare for classes. ¹

He married Eva Miles Newlin in 1930 in Geneva, Switzerland. Eva was born in Newberg, Oregon, and was reared in Salem, Oregon. She graduated from Pacific College (now George Fox University) with a Bachelor of Arts degree. She earned a Master of Arts degree from Willamette University and did additional studies in Berlin, Germany, and Geneva, Switzerland. She was a professor at Pacific College and at Guilford College as well.

Algie Newlin is probably the only person who can claim that he has worked with or has been closely associated with five Guilford College presidents. In the January 10, 1985 edition of the *Greensboro News & Record*, Dr. William R. Rogers, retired president of Guilford College, said:

Dr. Newlin was one of the most respected and beloved professors at Guilford. His spirit of wisdom, of quiet warmth and class conviction was a constant source of inspiration. He made strong contributions for over forty years as a thoughtful

and creative historian.²

Alex Stoesen, the college's official historian, felt that Algie Newlin helped to define as well as expand the history department. The strength of this department, he felt, was demonstrated by the performance of students who attended graduate schools and law schools and excelled in their education as well as in their careers.

In a 1975 interview, Algie attributed his undying love of history to his grandmother, Miranda Braxton Newlin, who inspired him with her tales of New Garden, Cane Creek, and the Quakers who settled both regions.

Algie often said that he loved to teach and loved getting close to his students. He enjoyed being able to develop an appreciation of history by having "home history" on the tip of his tongue to demonstrate how events far away affect people where they are. He was a man of considerable accomplishments who found excitement in antiquity, whether far away or close at hand. Occasionally a student like Byron Haworth, J. William Copeland, or Rembert Patrick would catch fire in one of Algie Newlin's classes. Algie stated that it was good to see a student come alive and find his place in life.

Algie's accomplishments as an athlete should not be forgotten. He was one of the state's first sports giants. Only three former Guilford athletes have been named to the National Association of Intercollegiate Athletics (NAIA) Hall of Fame. One was a basketball star named Bob Kauffman; another was former Major League pitcher Ernie Shore; and the third was Algie Newlin. He was captain of the Guilford baseball team that won the state championship in 1917 and won the North Carolina-South Carolina title in 1918. Wilt Browning of the *News & Record* paints a portrait of the greatness of this man in a story published on January 11, 1985:

Spring had arrived that day in 1968 when Jerry Steele and his Guilford College basketball team walked quietly into

Alumni Gymnasium and silently, sadly unpacked their travel bags for the season.

It had been a bitter moment in the history of the Quaker school on West Friendly. Ranked as the best NAIA team in the land, Steele's team had been dismissed in its first outing in the national tournament in Kansas City.

Quietly, Dr. Algie I. Newlin, with a walking cane for a companion, appeared at the door to the office of the basketball coach. He smiled. He extended a firm handshake to the head coach, said a few words now lost to memory and just quietly walked away.

The upsetting defeat in Kansas City no longer seemed so oppressive, so demeaning.

"He had a way of knowing when somebody needed him the most, when a gentle smile could be so important and he was always there at those times," said Dr. Herb Appenzeller, Guilford athletic director, Thursday afternoon.

"You know, we have a habit out here of thinking people like Dr. Newlin just can never leave us. And in a way, they never can. He will always be with us." ³

One student wrote anonymously that he was known to several generations of Guilford students for his hard examinations, attention to detail and strict grading. No one ever signed up for Algie Newlin's courses expecting an easy time. They did, however, find a man of deep understanding, knowledge of a wide range of historical fields, and a sense of humor they would recall with fondness long after they had graduated. Some of his students thought of him as a role model, the person they would most like to emulate in their lives.

Algie and the members of his family built their home on Foxwood Drive with their own hands. It became a place where he and his wife Eva extended hospitality to many students,

especially foreign students, who felt at home there.

Algie Newlin was an easy man to get to know and to come to love. His warm personality was one which enabled him to relate to a wide range of people. He was never pompous or standoffish. He was kind, friendly, ordinary, approachable, and interested in other people and their work. His spirit always lent a special presence and quality to any activity or occasion he attended. It would probably be impossible to find anyone who did not respect and admire Algie Newlin. He could have chosen other more lucrative or prestigious callings, but he preferred to remain as a professor and develop and amplify the lives of Guilford's students. Algie was rewarded by their success in graduate school, law school, and in a wide variety of careers.

While Algie Newlin taught courses ranging from Renaissance and Reformation to recent American history, he was a specialist in Quaker genealogy and North Carolina history. In 1965, he published a masterful genealogy of the Newlin family. Because teaching so occupied his time during his tenure at Guilford College, he did most of his research and writing about local history following his retirement. His publications include *The Battle of Lindley's Mill*, *The Battle of New Garden*, *Charity Cook: A Liberated Woman* and *Friends at the Spring: A History of Spring Monthly Meeting*. His work in local and family history paralleled one of the major trends in historical scholarship in the United States in the last two decades.

Algie Newlin has provided us with the model of graceful, productive retirement. In addition to his scholarly activity, he taught North Carolina history at Guilford until 1971, lectured in various classes on request, and remained intellectually and physically vigorous until his final brief illness.

The passing of Algie Newlin marks the end of an era of direct contact with the college's past. His was a connection that went directly back to Lewis Lyndon Hobbs and forward through the administration of Raymond Binford, Clyde A. Milner, and

Grimsley Hobbs. He could describe in detail dozens of events, both major and minor, along with scores of faculty members including some he described as “rare characters.” His love of Guilford College and work on its behalf has few equals; his quiet, dignified, and learned influence will endure.

Algie Newlin was one of the last of the faculty members who went unpaid for months during the depths of the Great Depression. Later the faculty members contributed part of their salaries to begin a student loan program. In reality, Guilford College owes its continued existence to Algie Newlin and his colleagues.

Algie Newlin personified the best qualities of his faith, Guilford College, and his beloved Alamance County roots. His deep faith animated his life, and he was an advocate of world peace. His studies in the United States and abroad had convinced him that greater understanding is needed among peoples of different nations and cultures.

Algie served as clerk of North Carolina Yearly Meeting and clerk of the Five Years Meeting, which is international in scope. His work in the college classroom provided him with the high degree of skill needed in these positions.

Another interesting characteristic about this gifted man was his love for poetry. The poem Algie composed that has meant the most to his daughter, Jo Poole, and his son, Jim Newlin, follows:

My Mystic Confidant

I love the sense that comes to me
In the hush of the twilight hour;
My inner self is then set free
By the touch of an unseen power.

It comes; a whisper soft, a spirit's call,
As Twilight's veil floats slowly down

To hide from view, the hills and all
The world that spreads around.

And as the shades come more and more,
And Twilight fades to dark
A voice calls in that I've heard before,
Low, but clear as a twinkling spark.

I then forget that day is o'er;
That the world has put out its light;
And my spirit takes its wings to soar
To a land where there is no night.

Until the Dawn comes slipping in
To kiss the sleeping hills,
My mind may wander far from men,
Far from their cares and thrills.

Twilight calls when I'm alone,
As real as the truths we chant,
And leads my soul into the home
Of my Mystic Confidant.

The memorial service for Algie Newlin was held on Saturday, January 12, 1985, in New Garden Friends Meeting. Many of his colleagues, former students, college board members, and friends were in attendance. During open worship, one of his longtime friends, Hugh Moore, stood to say that several years before, he had asked Algie to tell something humorous in his (Hugh's) memorial service. Hugh said, "Now look what he has gone and done."

The New Garden Friends Meeting's memorial composed in July 1985 identifies many of his attributes:

Through most of his long life, Algie Newlin was active in the Society of Friends. He was clerk of New Garden Meeting several times, and clerk of North Carolina Yearly Meeting from 1941 to 1946 and again from 1953 to 1961. From

1945 to 1950, he was clerk of Five Years Friends Meeting. He and his wife, Eva Miles Newlin, lived for three years in Geneva, Switzerland, as co-directors of the Friends International Center there. He became a Friends delegate to the first assembly of the World Council of Churches and a member of its central committee for six years.

Above and beyond all the responsible positions that he held, and his outstanding accomplishments, Algie Newlin practiced faithfully what he believed. A man of deep faith, clear convictions and strong character, he related with understanding, respect and warmth to individuals, young and old, of many diverse faiths and cultures. Endowed with a gift of poetry, a rich sense of humor and a deep understanding of life, he willingly shared his wisdom and keen enjoyment of life with his fellow human beings, in many diverse ways, yet seemingly without any exaggeration of his own importance. His life constantly manifested the concerns so long cherished by the Society of Friends: simplicity, temperance, integrity, acceptance and justice for all persons, witness to truth, peace, service to mankind. Free from pretense and dissimulation, Algie Newlin was a constant source of inspiration and strength to countless individuals. As we recall his life, the total seems far greater than the sum of all its parts. ⁴

BYRON ALLEN HAWORTH

June 27, 1907 - July 11, 1985

NCYM Clerk, 1963-1968

On two occasions in the 1960s, Viola and I, along with the Spring Garden Friends fellowship in Greensboro, were thrilled to have Byron Haworth bring the Sunday morning message. His first message in May 1964 was about the Temperance Movement. He spoke again in the late 1960s about his concerns regarding the morals of that era. He began his messages by mentioning his attendance at Spring Garden worship services when he was a student at Guilford College. Each time he spoke, his wife, Sarah, and their children came with him. After worship, Viola and I and our two children, Joy and Byron, were fortunate to have them join us for lunch, where we had rich fellowship.

Byron Haworth held many offices within the Society of Friends. He was a Sunday School teacher and clerk of the Springfield Monthly Meeting of Friends in High Point. He served ably as clerk of North Carolina Yearly Meeting from 1963 to 1968. He also was presiding clerk of the Friends United Meeting, an international Friends organization. In addition, he served on the Board of Trustees of Guilford College.

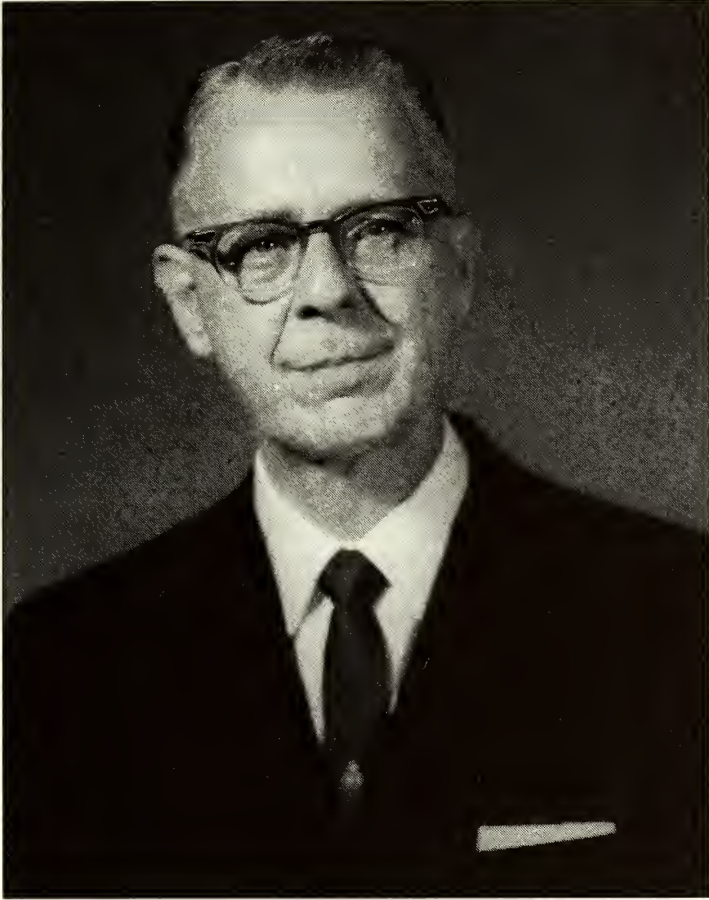
Byron Haworth was born in Danville, Indiana, in 1907. When he was fourteen years of age, he moved to High Point to live with

relatives, because it was felt that the climate in High Point would help relieve him of asthma. He graduated from Burlington High School and received his Bachelor of Arts degree from Guilford College in 1928. He was alumni secretary for Guilford College for one year and taught for two years at Greensboro Senior High School (now Grimsley High School). He then attended Duke University, where he received his law degree. He began his law practice in High Point. From 1937 to 1939, he served as judge of the High Point Juvenile Court. From 1939 to 1941, he was solicitor for the High Point Municipal Court. In 1956, he was elected as judge of the High Point Municipal Court. He was re-elected in 1960 and 1964. In 1968, he was elected as one of the District Court judges, serving until 1977, when he retired.

During a brief interlude in 1954, Byron Haworth served in the North Carolina House of Representatives. Following this experience, he returned to his law practice. He was a director of the National Association of Municipal Judges and was the first president of the North Carolina Association of County and Municipal Judges in 1964 and 1965. It was his belief that a judge should help traffic offenders become better drivers and seek solutions that would not foster crime. He helped to establish an alcohol rehabilitation program, and worked with parents, schools, and social agencies to address the needs of youth offenders. He worked on behalf of black jurors. Byron Haworth received national recognition for his efforts for judicial reform and administration and received honorable mention by the American Bar Association in 1963 and 1964.

When he passed away in 1985, the *High Point Enterprise* carried this editorial:

As a Judge, often dealing with the masses of individuals, his ruling trait was compassion. When there was a glimmer of hope for saving a youngster from a misspent life,



Byron Allen Haworth. (Photo courtesy of Ann Haworth Harris, High Point, NC.)

Byron Haworth regularly weighed public forgiveness over retribution.¹

Although his views were not always popular, friends, colleagues, and family members still remember and respect him. On Tuesday, September 9, 1997, they came together at the Guilford County Courthouse in High Point to name Courtroom 3C in memory of Byron Haworth. This courtroom was dedicated with the unanimous recommendation of the High Point Bar Association and with the approval of the Guilford County Board of Commissioners to commemorate his fifty-one years of service as a judge, solicitor, legislator, and civic leader.

His positions on race and prison reform were ahead of his time, but his manner was anything but radical. He was soft-spoken, courteous, and the embodiment of a gentleman in public service. His persona can easily be traced to his devotion to Quaker principles and services. He grew up in the Quaker faith and felt very close to its teaching.

Byron Haworth married Sarah Clapp in 1950. They had three children: Ann Harris, a math teacher; Byron Allen Haworth, Jr., a pediatrician in Cumberland, Maryland; and David Lindsey Haworth, a musician in Hollywood, California.

Betty Campbell, who worked for Byron Haworth as a court clerk for decades, said, "He was one of the kindest men I've ever met; he knew our families and children by name and always asked about them." ²

His compassion often extended to defendants. His wife, Sarah, stated that often he came home upset about the young people he could not help. He was involved in helping to establish one of the area's first alcohol and drug rehabilitation centers in Jamestown.

He was also passionate about civil rights. During the days of all-white juries, he worked to have African-Americans as jurors for the trial of a black man. Haworth persuaded lawyers on both sides to allow two blacks on the jury. Soon after the Greensboro sit-in in 1960 at the Woolworth's lunch counter, he telephoned the manager of a High Point restaurant and arranged to bring a black friend to lunch.

Frank Wyatt, a partner in the law firm of Wyatt, Early, Harris, and Wheeler, remembers presenting hundreds of cases in Haworth's courtroom. He recounted his memories in a story in the Greensboro *News & Record*, on September 10, 1997:

"Judge Haworth knew instantaneously when a defendant needed to be severely punished," Wyatt said. "At the same time, he had immense compassion and would bend over

backwards for some youngster or defendant who was temporarily on the wrong track. I always admired that capacity in him because that's what every great judge has. He was filled with compassion and it flowed from him naturally." ³

O. H. Leak, one of High Point's first black police officers, said in a July 13, 1985, story in the *Greensboro News & Record* that Haworth was no Johnny-come-lately when it came to being concerned with human rights of all people; he was involved long before civil rights became popular in the 1960s. Leak said that many blacks asked Haworth to represent them in court because they knew he was fair. ⁴

Writing in the *Greensboro Record* in 1977, staff writer Brent Hackney provides verbatim insight into a typical day with Haworth:

"We just had a little fellow in court who's really giving everybody fits," said Judge Byron Haworth, who was both distressed and a little amused at the same time. "He's a little bitty thing, and he's already been in seven foster homes. Tried to set fires to all seven of them." The judge had just emerged from a grueling morning session of juvenile court. It took a few minutes for him to work his way to a table at a downtown hotel restaurant. The place was filled with people, mostly retired residents in the hotel, and several wanted to exchange small talk with the white-haired 69-year-old jurist.

Later, over lunch he began to talk again about the little boy in the juvenile court. The judge was well acquainted with the youngster's father, having seen him in district court on a number of occasions. "The people at social services have evaluated him, and they say there is nothing in the world wrong with him that a firm, loving family wouldn't straighten out." Then he chuckled, "Of course, with his track record, it's getting a little hard to get a prospective foster family

interested. I've got the young lawyer's associate working on it. Maybe we can work something out."

"Presiding over district court brings me into contact with every category of lawbreaker, from traffic violators to murderers. The experience has often been frustrating. You can't accomplish everything you want to, but the judge's idealism remains intact."

"I started out thinking the way to get rid of crime was to be rough. Put 'em in jail and give 'em a lot of time. Well, I still think a judge has to be firm, but over the years I've developed the opinion that our best chance of reducing crime is to start working with people when they are young to try to direct people away from the criminal justice system. By the time I see them, they've already taken that first step that perhaps could have been prevented."

"When parents, schools, churches and various social agencies start to develop better ways to deal with young people, then vice is going to decrease." ⁵

Byron Haworth passed away on Thursday, July 11, 1985, in his home at 802 West Parkway Avenue in High Point, North Carolina. The funeral was held on Sunday, July 14, 1985, in Springfield Friends Meeting. The meetinghouse was full of friends and colleagues in the legal profession who came to remember a man who had given so much of himself to both Quakers and the legal world.

SAM AND MIRIAM LEVERING

Sam: February 28, 1908 - December 1, 1993

Miriam: October 4, 1913 - November 10, 1991

Leaders in NCYM Peace Movement

Sam Levering was born into a devout Quaker family on February 28, 1908. His parents were Ralph Griffith Levering and Clara Osborne Levering, whose lineage can be traced to Quaker families who came to America in 1685. Sam, his two siblings, and his parents read from the Bible each morning, and each participated in vocal prayers. Family worship occurred no matter how much work was required in the family orchards.

During his early years, the mode of local transportation was horse and buggy. It would have taken the family seven hours to travel to Mount Airy Friends Meeting from their home in the Cana, Virginia, vicinity so they attended a local Moravian church. Sam's father was superintendent of the Sunday School, and his mother taught the young people's class and played the reed organ. However, his parents lived according to Quaker principles.

A neighbor's children stole several tools, one at a time, from their work shed. Ralph Levering asked his wife to bake a delicious cake; he took the cake a quarter of a mile up the mountain to the home of the mischievous children. He apologized for not being

a better neighbor, expressed the love of himself and his wife, and gave the cake to the neighbors. The stolen tools reappeared one by one in the work shed.

Sam stated that sometimes he and his siblings would misbehave, and their parents would stop the conduct and tell them that it would be revisited at the end of the day. When reckoning time came, both parents would mete out punishment which was never physical in nature. There was a suspension of some privilege.

Miriam Lindsey was born October 4, 1913, in Pittsburgh, Pennsylvania, into a family with deep Christian convictions. Her father, Earl C. Lindsey, was a minister of the United Methodist Church. Her mother, Lois Whitmore Lindsey, was a school teacher. Perhaps Miriam's greatest public achievement in high school was becoming a member of her school's debating team, which won the state championship in Harrisburg in 1930, her senior year.

Miriam entered Cornell University in 1930, when Sam was a senior. She was asked to address an audience of 2,000 on the topic, "The Farmer and World Peace." Following her speech, Sam made it a point to introduce himself to her, and two years later they were engaged.

On June 18, 1934, Sam and Miriam were married in Sage Chapel on the Cornell University campus following her graduation on the same day. The Quaker ceremony was used with a silent meeting for worship, out of which they rose and repeated their vows. Miriam's father, Earl Lindsey, pronounced them husband and wife. Following their honeymoon, they moved to Washington, DC, where Sam was helping to establish the Cooperative Production Credit Association, which became a source of short-term credit for farmers suffering from the effects of the Depression.

Miriam's parents retired from the United Methodist ministry in 1937 and came to live with Sam and Miriam. Sam and Miriam



Miriam and Sam Levering. (Photo courtesy of the Friends Historical Collection, Guilford College, Greensboro, NC.)

moved back to their orchard in Ararat, Virginia, about ten miles north of Mount Airy, North Carolina, in 1939. They built a house, had electricity brought in, and piped in a good supply of water. Sam and Miriam had six children: Lois, Betsy, Helen Montague, Merry, Ralph, and Frank.

In Virginia, Miriam became active in ending segregation in public schools. In North Carolina, she supported efforts to serve blacks at the Greensboro Woolworth's dime store lunch counter.

After receiving a master's degree in education in the early 1960s, Miriam taught civics, world geography, and government at Mount Airy Junior and Senior High Schools. She was well-known as an excellent teacher. While teaching at Mount Airy High School, she welcomed the first black to enter the previously all-white school. Miriam and Sam later helped him to get a college education. As a result of their encouragement, the young man became a successful politician.

Throughout their years in Ararat, Sam and Miriam were active in Mount Airy Friends Meeting. In 1990, Miriam found a way for blacks to attend a gathering at Mount Airy Friends Meeting. She initiated an "Amazing Grace" Sunday with an evening meeting of singing. She invited the music leader at Zion A.M.E., a black church, to bring his choir and sing "Amazing

Grace” as the members were accustomed to doing. They sang beautifully and were warmly welcomed. In 1991, the joint Thanksgiving service was held at Mount Airy Friends. The black people knew that they would be welcomed. Their minister, a woman, presided over half of the meeting.

In 1991, Miriam began “Martha’s Table” to give those interested in social concerns a sounding board. The idea behind this was to identify those in the meeting or elsewhere who needed help financially, needed help with home repairs, or were experiencing loneliness. After Miriam’s death, Martha’s Table was changed to “Miriam’s Table.” The group meets once a month with a carry-in lunch. The attendance at these gatherings has tripled in size since its beginning.

Both Sam and Miriam had a strong commitment to work for social justice, which gave them a common vision for their lives and strength for their message. Through their speeches and their personal interest in people, they inspired numerous people to step up their efforts to make the world more peaceful and just.

Sam and Miriam also inspired their children. Their son Ralph, a professor of history at Davidson College, writing in the June 1994 issue of *The Friends Journal*, recounted lessons he learned from his parents:

1) Center one’s life in religious faith and practice. Despite their very busy lives, they always took time to read the Bible and make the preparation for teaching Sunday School, to attend Meeting and other gatherings of Friends. ... Disturbed by the new morality that peaked in the 1960s and 1970s they believed that the Ten Commandments and Jesus’ new commandment to love one another were as relevant as ever. Miriam quoted her favorite Bible verse countless times: “What doth the Lord require of thee, but to do justice, to love mercy, and to walk humbly with thy God.” (Micah 6:8)

2) Have a purpose larger than oneself. Sam decided to spend no more than half of his time earning a living, and the other half working for world peace and trying to heal divisions among Friends. ...

3) Live simply in order to keep one's life focused on what is really important. My parents spent remarkably little on themselves throughout their lives. But they never considered themselves deprived. While working on the Law of the Sea Treaty, they often rolled out sleeping bags in their office. ... To them, living simply was fully compatible with keeping busy.

4) Never slacken in one's efforts to achieve worthwhile goals. In his speeches, my father urged peace activists not to become discouraged and quit. ... My mother advised me that I should never retire in the usual sense, but instead work hard for the things I believed in for as long as I lived. My parents practiced what they preached: their often exhausting work on Laws of the Sea occurred while they were in their sixties and seventies, and my father continued to be active in Quaker organizations well into his eighties.

5) Be grateful for every good thing that happens, and do not dwell on disappointments. My parents' lives were full of good things. ... My mother came to refer to all the good things that happened as the pretty ways of Providence. But they also had their share of disappointments. ...

6) Develop personal relationships with others who share your goals, offer sincere praise and thanks to everyone who is helpful. Miriam, before offering a suggestion for improvement, for example, always commented on the good things a student intern or co-worker was doing. She also sent a personal thank you note for every financial contribution to her work, no matter how small. ...

7) Be willing to take a strong stand for something you believe

in. Mother taught us that we should try to accomplish things; that the worst fate in life would be to be called a cowardly milquetoast who has accumulated no praise and no errors. Father taught us that if something is worth doing, it is worth doing well.

8) Try to find common ground and to build support as possible for one's goals. ... Mom disliked contemporary feminism's tendency to postulate inherent division between women and men. Instead, she believed one should focus on identifiable problems and solutions to them that could be widely accepted. For example, Sam noted that because of their interest in freedom of navigation, Pentagon officials tended to be the most consistent supporters within the U.S. government of the Law of the Sea.

9) Avoid seeking or taking credit for positive development. In order to accomplish something it is always better to let someone else (especially a co-worker or government official) get the credit.

10) Have faith that a few committed people can make a difference. Several years before her death Miriam founded in the Mount Airy Meeting what she called "Martha's Table" in honor of the Biblical Martha who prepared a meal for Jesus.

11) Be proud to be Quakers and emphasize what we have in common. Whether testifying before Congress or meeting diplomats in Geneva, my parents repeatedly identified themselves as Quakers. ... As Friends, we can take pride in their accomplishments and seek to emulate their example. ... ¹

Sam and Miriam lived in an unpretentious, two-story brick house at the end of a winding dirt driveway on the mountainside. The house was built in 1908. For many decades, the orchard and its income produced enough funds for them to travel worldwide

to promote their dream that people of all races can live together in peace.

The Greensboro *News & Record* editorial page on November 16, 1991, described the work of the Leverings:

For several years they divided their time among Washington, New York, Geneva, Venezuela and the Blue Ridge farm. ... During her lengthy Washington effort, Miriam Levering once described her approach as "a burning patience." That wry reward exemplified her quiet, deliberate manner, her straightforward candor. The one quality she assumed in others was that they were as sensible as she. A confidant of farm neighbors and diplomats alike, Miriam Levering will be missed by many, many people. ²

The Leverings could have been satisfied with their business and mountain home. Sam chuckled when he was reminded of that. He spoke of that one narrow world where the local people know little about world affairs and are not concerned about them. The Leverings, however, moved into the real world where its very survival is at stake, and they used boundless amounts of energy to try to correct ills. However, they never lost the common touch. They recognized that both worlds are important.

Miriam was aware that she might be considered an oddball by her neighbors, but Professor Peter B. Cooper of Catawba College in Salisbury, North Carolina, referred to her as a liberated woman before that word was commonly used. Their neighbors, he felt, might not be aware that they were in the company of globe-trotters who have met with international politicians and diplomats.

The pursuit of peace took them from their southern Virginia farm to the halls of the United States Congress in Washington, DC, and the United Nations' conference rooms in New York, Geneva, Switzerland, and Caracas, Venezuela. Along the way they became confidants of statesmen and showed

how to carry out the Quaker admonition “to speak truth to power.”

In an article included in his archives, Sam wrote about many of the significant events of Miriam’s life, summarizing her life from 1930 to 1991 by her personal characteristics. Sam felt that she was foremost a people person. People were attracted to her because she loved her family, her friends, her neighbors, her state, her nation, and her world. Second, she had a vision that almost all of humanity and its institutions could be improved. Third, she was a doer. She was all for enlisting help; however, if something needed to be done, she did it. Fourth, she showed her love through letters, telephone calls, her words, and her actions. In fact, she died suddenly on November 10, 1991, in Pittsburgh, as she was traveling from Washington to Indianapolis, from one church meeting to another. I greatly appreciated Miriam. Anytime she was in attendance when I spoke to North Carolina Yearly Meeting of Friends, she had an encouraging word. She made a lasting influence for good in her community, her meeting, and with her acquaintances.

Sam Levering was highly educated with an earned doctorate from Cornell University. His social consciousness was as developed as his intellect. However, there was a common quality about him – all people could feel comfortable around him. He was a Quaker, a gentle man, and a man of peace. He did not resort to clever oratorical tricks. He spoke in a calm, clear voice; his presentation was coherent from beginning to end. He lived his life with the belief that one person with enough dedication and knowledge can make a difference in a troubled world.

In a story in the Greensboro *News & Record* on December 4, 1993, Sam Levering said that his life consisted of three things. The first was making a living from the cherries, apples, nectarines, and peaches he and his wife, Miriam, grew on their farm near Ararat, Virginia. The second was his family of six children and nine grandchildren. The third was a calling from the Lord to work for

peace. His work for peace spanned the globe and covered varied interests such as the Vietnam War, nuclear weapons, and the Law of the Sea treaty, which outlined the rights and responsibilities of the world's nations in using the oceans. Sam is credited with having made a visit to Germany in the 1930s trying to promote world peace. "After looking at Hitler, I decided my life would be devoted to peace." ³

On December 1, 1993, Sam Levering died at age eighty-five in Greensboro. He had been in failing health for a few months. His death, as well as Miriam's two years earlier, left a gap in his family and his community, and among Quakers.

13

A. SCOTT PARKER

April 4, 1908 - August 24, 1999

Treasurer and Trustee, NCYM Trust Funds, 1937-1998

A. Scott Parker, Jr., was born in High Point, North Carolina, on April 4, 1908, the first son of Alvin S. and Deborah Tomlinson Parker. He was a lifelong resident of High Point. Scott was a 1925 graduate of Westtown Friends School, Westtown, Pennsylvania, and received his Bachelor of Arts degree in history from Guilford College in 1929. At Guilford College, he formed a lifelong friendship with D. Elton Trueblood, who was a professor there while Scott was in college.

After completing his work at Guilford College, Scott returned to High Point and worked for two years as credit manager of Snow Lumber Company. Scott was appointed to the board of directors of Perpetual Savings and Loan Association in 1931. In 1937, he established Parker-Brown Lumber Company and operated this company until 1951. In 1951, Scott Parker left the lumber company to become the president and managing officer of Perpetual Savings and Loan Association. He remained in this job until he retired in 1977.

Scott Parker provided leadership as a director of the North Carolina Savings and Loan League, and for several years he served as the North Carolina director of the United States Savings and



A. Scott Parker. (Photo courtesy of the Friends Historical Collection, Guilford College, Greensboro, NC.)

Loan League. He was active in civic affairs, serving on the High Point City Council from 1977 until 1979. He was also a member of the High Point Planning and Zoning Commission for fifteen years, serving as chairperson for the last three years. In addition, he was a member of the Chamber of Commerce, the Senior Corps of Retired Executives, and the Kiwanis Club.

It was announced in the August 14, 1966, edition of the *High Point Enterprise* that he was the "High Pointer of the Week." He was at that time president and secretary of Perpetual Savings and Loan Association, the oldest financial institution in High Point and Guilford County.

Scott was married to the former Luna Delle Bradford

of Burgaw. She was a graduate of Woman's College (now the University of North Carolina at Greensboro), and she and Scott met when she came to High Point to teach in the public schools. After marriage, they made their home at 603 West Parkway in High Point, North Carolina. They had two children, a daughter, Elizabeth, and a son, A. Scott Parker, III.

For most of his life, Scott Parker was a member of High Point Friends Meeting. In this meeting, he served as a trustee, as treasurer of the trust fund, as a member of the finance committee, and as a member of the Meeting on Ministry and Counsel. He was also treasurer and a trustee of the Trust Funds of North Carolina Yearly Meeting from 1937 until 1998. He also served in key positions for Friends Homes for several years.

Scott told me that when he assumed the leadership of the Trust Funds of the Yearly Meeting in 1937, the total amount invested in Trust Funds for the Yearly Meeting was \$50,000. As of March 31, 1997, the amount of Trust Funds had grown to \$5,234,520.81. In its 1998 annual session, the Yearly Meeting recognized Scott for his service of sixty-plus years as treasurer and trustee. On at least two occasions, I expressed my appreciation to him for his wisdom and service, and his reply was, "I had a lot of help from a Higher Power." I also remember that the last time I spoke in High Point Friends Meeting before his death, he made a special effort to come to me. He said, "You were highly favored in your message today."

Scott was always an active member of North Carolina Yearly Meeting's finance committee. In one of the budget planning sessions, someone said that we needed to cut the budget as it was pushing per capita askings too high. Scott's response was not that the budget was too great and the per capita askings were too much, but that we needed to work to get more members.

Wilson Sheldon, Chief Executive Officer of Friends Homes, Inc., gave a brief tribute to A. Scott Parker, Jr., in a letter to the author:

A. SCOTT PARKER

I became acquainted with A. Scott Parker soon after coming to work for Friends Homes, Inc., because he was a very active member of Friends Homes' Board of Trustees. It was my very great privilege to know and work with him throughout my first sixteen years with the organization. He quickly became my financial mentor. Scott was a very astute investor, and he willingly shared his vast knowledge and experience. His discussions of investment decisions would quickly cut through the hype to these essential questions: "Is the company making money? What is the management like? How is the generic industry as a whole doing?" Scott taught me that one should never get emotional about an investment decision.

For many years, Scott was a Trustee of North Carolina Yearly Meeting Trust Funds. He believed that it was vitally important for the future of the Yearly Meeting that the trust fund be developed, rather than spending all the money available as some thought should be done. Scott resisted this pressure, and today the Yearly Meeting Trust Fund has increased in size so that it generates yearly income to support the work of many committees. This income is a direct result of Scott Parker's foresight. ¹

A. Scott Parker passed away on August 24, 1999, at his home at the age of ninety-one. His memorial service was conducted in the High Point Friends Meeting by David Kingrey and Victor Murchison.

SETH BENNETT HINSHAW

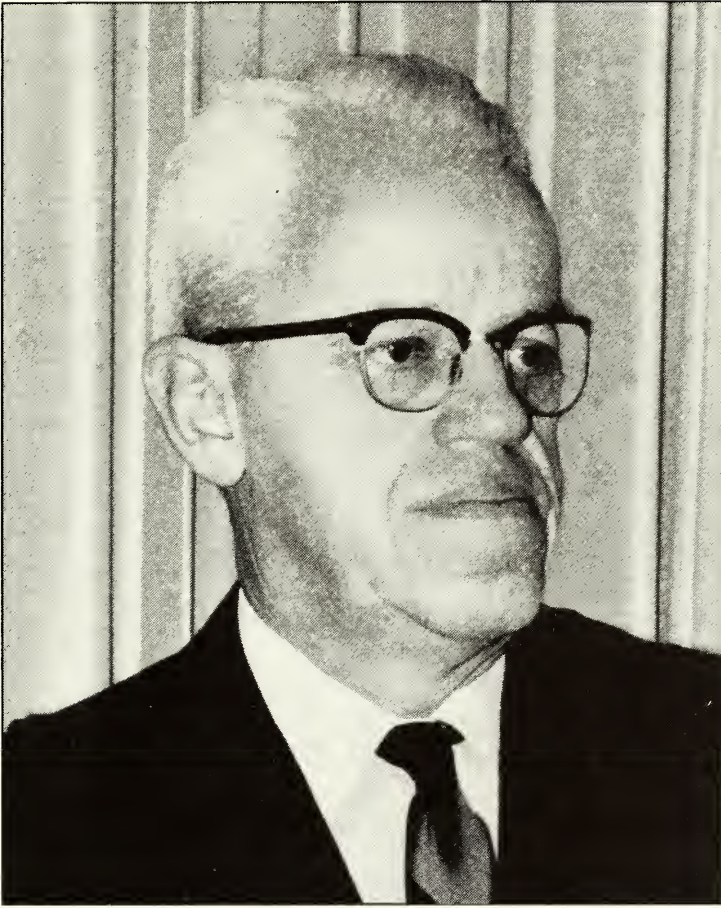
August 12, 1908 - April 10, 1998

NCYM Executive Secretary, 1952-1968

Seth B. Hinshaw was born on August 12, 1908, to Amos and Delia Cox Hinshaw, and was reared in the Holly Spring Friends community in Randolph County, North Carolina. He was the fourth of five children. His four siblings were Clara, Clyde, Ethel, and Evelyn. While growing up, he lived and worked on the family farm, walked to school, and rode the horse-drawn buggy to meeting on Sunday mornings.

In his book, *Life in the Quaker Lane: An Autobiography*, he wrote:

I was taken to meeting in my infancy because – well, it would not have been good to have left me at home alone. My parents always went to meeting on Sunday morning. That issue was settled. Going to meeting was just as much a part of living as eating, or sleeping, or working. It was just the way the world operated, insofar as I knew. Since this was so, I had no feeling of being pressured. I was too naive to know that the question “Shall we go to meeting today?” could be argued and debated every Sunday morning. At our house no one ever “just dropped in to visit” on Sunday morning. He would have been taken to meeting.



Seth Bennett Hinshaw. (Photo courtesy of Rocky River Friends Meeting, Siler City, NC.)

My parents were never tempted to go to the mountains or to the seashore on Sundays. Our rubber-tired buggy was very fine transportation when I was small, but this rig could not have made it back home in time to go to work on Monday morning. I believe they would have gone to meeting even if faster transportation had been available.

At this moment, many decades later, I am most grateful for the atmosphere of church loyalty in which I was nurtured. My parents never lectured me about this priority in our lives. It was assumed, taken for granted. Fortunately for me, I grew up in this prevailing concept. This part of my early heritage was a determining factor in my life.

One personal recollection concerning Grandmother Hinshaw must be included. When I was about eight years old, in her quiet way she said to me, "Seth, last night I dreamed that thee was to be a minister, and I just wanted to help thee." For a little boy, this was a tremendous event. Her quiet voice seemed to carry the weight of Divine prophecy; it has remained with me throughout all the years following.¹

Seth's parents assigned him the responsibility of feeding the livestock and of cutting wood for the fires. His father, Amos Hinshaw, believed that young people needed to participate in the farm chores and that the process of taking early responsibility helped in character formation. He felt that too much idleness was destructive to one's character development.

His parents wanted their children to attend Sunday School, to be involved in missionary work, Bible reading, and the singing of hymns.

Seth gives a hint about the acceptance/rejection of new things in his community.

Some of the older people of our community were reluctant to adopt the new ways of a fast-changing world. With a few, this applied to automobiles. They preferred to walk or to ride in buggies, "as the Lord intended." According to a quaint story by Allene Piersol, when her brother Guy Allen bought a Model T roadster, "Grandpap Allen would not ride in it." One day when Grandpap Allen was walking to meeting at Holly Spring, Guy Allen came along in his new Model T and asked him to ride.

"No, I'm in a hurry. I'll walk!" Grandpap Allen said. Guy went on ahead, but after he had gone a little way down the road, a tire blew out, a common occurrence in those days. While he was patching the tire, Grandpap walked by. He reached his destination before he would have in the roadster.

In the course of time I bought my first car, a little green Ford

(Model A) with a rumble seat. It was “previously owned,” and the price was \$350. It lasted for many years. Five gallons of gasoline cost one dollar. ²

Seth began his schooling in the Evergreen Academy and continued in the Holly Spring School. He felt that his high school years passed rather quickly at Ramseur High. During those years, he often dreamed of a future spent in writing, in law, or in medicine. Farming did not appeal to him, to the dismay of his father, who wanted him to farm in the tradition of his ancestors. For Seth, some work days on the farm were quite dull, but there were times of unusual happenings such as the day a big gray lizard, eight inches in length, found his way up Seth’s overalls. When it reached the tip of Seth’s bare skin, Seth literally ripped his shirt off. Cape Spinks, a hired hand, laughed hysterically. Even though one knee would not bend, he went down on the other, laughing loudly and heartily.

Seth had an appreciation for laughter and what it can do for a person. He took time to write funny limericks simply to evoke laughter. Some examples follow:

THE MANNER OF FRIENDS

In matters of business Nicholas
Is always precise and meticolous;
No matter how little,
He ponders each tittle
Until he has made it ridicolas.

FRANKLY SPEAKING

Said a man in the Meeting named Perk
“I’d rather not serve as the clerk;
The quibbling and trivia
That Quakers can give ya
Most surely would drive me berserk.”

PLAIN AND SIMPLE

In speaking plain language, Friend Prow
Has trouble in knowing just how;
He's learned to say thee
When speaking to me,
But never knows when to say thou.³

After finishing high school, Seth spent one summer taking college courses at Woman's College in Greensboro. In addition, he took correspondence courses from the University of North Carolina at Chapel Hill. This happened to be during the time of the Great Depression when living conditions were difficult. Seth taught school for a few years and lived with his parents.

The call to the ministry at times was vague, but it surfaced more and more until Seth finally came to the conclusion that it was the place where he belonged. Some older Friends tried to discourage him from further formal studies as well as from entering the ministry. He, on the other hand, recognized the need for more formal education. He first considered the Quaker Guilford College; however, when its doors did not seem to open, he turned to Duke University. There he was privileged to have the teaching and guidance of the Quaker scholar Elbert Russell. Lewis W. McFarland, the North Carolina Yearly Meeting's former Superintendent, said to Seth, "If I were a young man now, I would not consider going into the Friends ministry." Seth knew his leadings and persisted in training and in ministry.⁴

One summer evening he was invited on a hayride by the Marlboro Friends Meeting youth. Mary Edith Woody, daughter of J. Waldo Woody, pastor of Centre Friends Meeting, was also invited. A courtship evolved. Mary Edith graduated from Guilford College, and Seth graduated from Duke University on the same day in June 1935. Mary Edith taught in Boonville High School in Yadkin County, and Seth went back to Duke University for further graduate study. The two were married on the lawn of the

Centre Friends Meeting parsonage on May 26, 1937.

The following year both of them taught school in Coleridge public schools in Randolph County, North Carolina, until a call came from Mount Airy Friends Meeting to pastor. They resigned from their teaching positions in order to fulfill a higher calling. While pastoring in Mount Airy, Seth recognized that a high level of devotion to the church means holy enthusiasm, that Christian fellowship has to be rich and powerful, and that the Living Christ demands more than half-hearted participation.

Three children were born to Seth and Mary Edith: Howard Thomas (1938), Waldo Stephen (1940) and Helen Eva (1945). Howard and Waldo were born in Mount Airy, while Helen was born in Asheboro.

In the spring of 1941, Seth was called to be the pastor of Asheboro Friends, where he experienced a very productive ministry of twelve years. The meeting peaked in attendance and in interest during these years. He helped to organize the Friends Committee on National Legislation. Locally Seth served as president of the Asheboro Ministers' Association and was engaged in a citywide campaign to prevent beer and wine sales in local stores. He was a North Carolina Yearly Meeting representative to the Friends World Conference held in Oxford, England, in 1952.

In 1948, Samuel Haworth was no longer able to serve as clerk of North Carolina Yearly Meeting, and Seth was asked by the Yearly Meeting representatives to serve. This he did for four years. Isaac Harris was the Executive Secretary (Superintendent) of North Carolina Yearly Meeting of Friends, and he and Seth often conferred about Yearly Meeting business.

When Isaac Harris resigned as Executive Secretary, Seth was asked to assume that role. This he did in a very capable manner for sixteen years (1952-1968). From the very beginning he worked to help North Carolina Yearly Meeting with its basic Friends ministries, guiding the Yearly Meeting as it experienced growth.

In the late summer of 1967, Spring Garden Friends Meeting

in Greensboro, where I was then the pastor, asked Fredric Carter, former pastor and Executive Secretary of the Yearly Meeting as well as former Superintendent of Indiana Yearly Meeting and Western Yearly Meeting, to come from Oregon for a visit. A Sunday was planned for Fredric Carter to speak, and many Friends from across North Carolina Yearly Meeting were invited. Fredric Carter was then ninety years of age, and the trip and excitement about the Sunday service, in all likelihood, were too much for him. Instead of speaking, he was hospitalized with a heart attack. He was admitted as a patient in the Wesley Long Community Hospital in Greensboro early Sunday morning, and I arrived back at Spring Garden around 10:40 a.m. The meetinghouse was fast filling up, and I was not prepared to preach. I saw Seth and Mary Edith walking toward the meetinghouse. I hurriedly made my way to them and told them my plight. I asked Seth if he could bring the morning message. He asked for a few minutes in a quiet room. That morning he brought a very inspiring message which I remember to this day.

In June 1987, the Friends United Meeting held its triennial session on the Guilford College campus. Seth was asked to bring a message on “A Place to Stand.” This was the 100th anniversary of the Richmond Declaration of Faith. Seth’s inspiring message emphasized Christ-centeredness and New Testament teachings.

During the summer of 1968, a volume of letters from Friends, compiled by Margaret Harris and others in the Yearly Meeting, was presented to Seth and Mary Edith. In this prized possession were letters from individuals, monthly meetings, quarterly meetings, and Friends elsewhere who expressed appreciation for the devoted work of this couple.

Those who knew the Hinshaw family also remember the qualities of Mary Edith. In 1988, she was nominated by the North Carolina United Society of Friends Women as Woman of the Year. This nomination, along with other information, was forwarded to the North Carolina Council on the Status of Women. Mary

Edith's work was of the behind-the-scenes variety. Once when Seth was asked to speak at a high school commencement, a long and glowing account of Mary Edith's background and achievements was given. As a kind of afterthought, the person making the introduction said, "The speaker today is her husband." Seth loved the introduction.

By the time Seth resigned as Executive Secretary of North Carolina Yearly Meeting of Friends, most local meetings had built new parsonages, meetinghouses, or additions. Most meetings had full-time pastors. Seth emphasized the positive and brighter side of the Quaker message. He helped to bring in a Quaker Renaissance in North Carolina.

After resigning, he was able to spend more time writing. Some of his books were: *Mary Barker Hinshaw, Quaker*; *The Carolina Quaker Experience*; *Walk Cheerfully, Friends*; *Friends at Holly Spring*; *The Spoken Ministry Among Friends*; *Life in the Quaker Lane*; and *Quaker Quimericks*.

Winfred Crouse, pastor in North Carolina Yearly Meeting, has described Seth as follows:

I knew Seth B. Hinshaw for more than forty years as Superintendent of North Carolina Yearly Meeting, as Pastor and Friend. His leadership was one of vision for Quaker Lake and Friends Homes. As a pastor he had a shepherd's heart and spoke often of the Sermon on the Mount. Seth was my Friend under all circumstances. I think Seth Hinshaw's life and ministry had such great influence on me because he role-modeled the Quaker faith. ⁵

Leslie Winslow, a retired and very dedicated pastor, has written:

Born into the Holly Spring community with strong Quaker roots, Seth Hinshaw brought several important characteristics into North Carolina Yearly Meeting during his years as Executive Secretary. An immediate factor was he

was obviously aware of a Divine Call to Christian ministry. From his youth he felt a definite need for preparation which resulted in education at the university level. While he and Mary Edith were serving as the pastoral team of the Asheboro Friends Meeting, they were given the privilege to accept the ministry of Executive Secretary of the North Carolina Yearly Meeting. During his years as the Executive Secretary, Seth and Mary Edith gave direction to the Yearly Meeting through their interest in the pastors, encouraging all in attaining and giving to our Lord the very best of which they were capable. Through his writing, with Mary Edith's assistance, Seth continues to lead the Yearly Meeting in seeking God's direction for its ministry.

As Secretary, Seth not only demonstrated the need for preparation and the importance of direction, but also the challenge of dignity to the office to which he was called. Not only by their personal attitudes, but by their intense dedication to give of their very best to their ministry under the leading of the Lord, Seth and Mary Edith inspired a healthy respect from the local Friends, and the national and international Society of Friends.

Through his personal concern for older Friends, and his ability to extend that concern, Seth was very involved in making possible this interest through the establishment of Friends Homes, a ministry which is widely respected as a model for care of the elderly and infirm persons. The family and friends of Seth and Mary Edith Hinshaw continue to encourage and expand this ministry.

To summarize: From a Divine call from God which led to study, prayer, and preparation, the ministry of Seth Hinshaw demonstrates the qualities of religious dignity, dedication, determination, and direction brought into the office of Executive Secretary of the North Carolina Yearly Meeting of the Society of Friends. ⁶

The last pastoral position that Seth and Mary Edith had was for nine years in Rocky River Friends Meeting in Chatham County, North Carolina. Mary Arrington, clerk, organist, and leader at Rocky River, has written about Seth's pastoral work:

In 1968 Rocky River Friends Meeting needed a pastor. At that time Seth B. Hinshaw was Executive Secretary (Superintendent) of North Carolina Yearly Meeting and had decided to retire from that position and focus on a ministry with less responsibility. The suggestion was made that we ask him to come to Rocky River. My first response was that the Executive Secretary of the Yearly Meeting would not come to a small meeting like Rocky River. My lack of faith was soon restored when he accepted our call to serve as our pastor, spending one week a month in Corinth Meeting (Virginia) serving as their pastor. During the next nine years he led the meeting with love, concern, and understanding of the day-to-day problems that families face. He emphasized the importance of Bible study, keeping complete and accurate statistical records and minutes to preserve this information for future generations. One of the concerns he expressed to us was that we teach and preserve Quaker history and basic beliefs of early Quakers so that this is not lost to future generations.

He was a good negotiator and a man of wisdom, integrity and dignity and was respected by not only the members of the meeting but the community in which we lived, extending his care beyond the membership and into the community. Speaking of dignity brings to mind something he told me when he had to spend a few days in the hospital. He said that you need to leave your dignity at home when you go to the hospital, and he learned that looking up from the bed is certainly different from looking down on it. From this he gained insight into how it feels to be sick. Another asset that he possessed was continuing to learn from life's experiences.

We feel blessed to have had him serve as our pastor for nine years. ⁷

Seth possessed both spontaneity and ingenuity with language which hopefully will be conveyed to the reader in two of his writings:

Administrative work, especially when dealing with people all the time, gets to be quite wearing. There is such a thing as becoming “people tired.” When this occurs, one can best recuperate by being alone for a time. This truth was rather well stated by an African woman who did not speak English fluently. When declining more help in her cooking operations, she said to Errol Elliott, “Too many people is enough!”

Some people have been Quakers
For a hundred years or so;
To every new proposal,
They’ve always answered “No.” ⁸

Seth’s words in his keynote address as clerk of North Carolina Yearly Meeting of Friends on August 9, 1950, speak in a profound way to our generation:

It is high time that we should repent of our lethargy and inactivity, and return to the standards of evangelical zeal in the early Church, and in early Quakerism. Sometimes we as Friends boast that we make no effort to gain new members but when numbers indicate immortal souls won for the Kingdom of God, then numbers are not to be despised.

At this moment, let us open our eyes and catch a vision of a new heaven and a new earth, and a new North Carolina Yearly Meeting. In our hopes and in our prayers, it shall be much larger than it is today, its services of worship more deeply spiritual, its ministry more suited to the needs of

people. ... Such, in the will of God, is the future of North Carolina Yearly Meeting. And the hand of the Lord God is upon us, to send us forth in the power of the Holy Spirit unto lives of dedicated service. ⁹

This strong leader among Quakers passed away quietly in Friends Homes at Guilford following a meal on April 10, 1998. After his memorial service was held, he was buried in the Holly Spring Meeting Cemetery very near to the beloved Hinshaw homeplace.

Bedridden with osteoporosis, his loving wife, Mary Edith, was not physically able to attend the service. While the service was being held for her husband, she manifested unbelievable strength. She passed away on December 27, 2005.

15

JAMES ISAAC HARRIS

August 26, 1914 - June 22, 1996

NCYM Executive Secretary, 1947-1952

A sixteen-year-old young man stood on a mountain and thanked God for not calling him into ministry. Both his father, Edward Harris, and grandfather, Dock Harris, had been ministers. Things changed two years later at the age of eighteen when Isaac Harris felt God's leading into ministry.

Isaac Harris was born in the South Fork Friends community of Chatham County, North Carolina, to Edward and Margaret Harris on August 26, 1914. Isaac attended a neighborhood school, where he quit his education at the end of the tenth grade and married Maie Edwards. He had planned to work on the family farm in order for his father to give more time to the Christian ministry.

Upon feeling the leading into personal ministry, Isaac returned to high school at the age of nineteen. After he graduated from Silk Hope School in the spring of 1937, he enrolled that fall in classes at Guilford College. Maie Harris helped finance his education by working at a hosiery mill. During his college years, he pastored Pilot Mountain and Hunting Creek Friends Meetings. Isaac, Victor Murchison, and Howard Yow all were recorded as Friends ministers in 1938 by Western Quarterly



Isaac Harris. (Photo courtesy of the Friends Historical Collection, Guilford College, Greensboro, NC.)

Meeting. Isaac graduated from Guilford College in 1941, with a major in religion and a minor in philosophy.

Following the years of preparation for ministry, Isaac served as pastor of Winston-Salem Friends Meeting. In 1942, he and Maie moved to Amboy, Indiana, to pastor the Friends meeting there. Their daughter, Leah, was born during this time. In 1947, he was asked to become the Executive Secretary of North Carolina Yearly Meeting. Their son, Ed, was born during the time that Isaac was Executive Secretary of the Yearly Meeting.

I first met Isaac in January 1949, when he came to Goldsboro to bring the message in Contentnea Quarterly Meeting on the fourth Saturday of January. After I felt the call to be a minister,

Isaac Harris was a strong encourager in my life, visiting my home in Goldsboro in October 1950. After Viola and I were married in December, I planned to enter college in January 1951 (Viola was already enrolled as a student at Guilford College), and Isaac helped us to find living quarters in the Greensboro area. He would visit me at least once a week, most of the time never sitting down, but came by to check on a young couple just getting started in college and preparing for Christian ministry. What an example he was of Christian mentoring!

There were many ways he helped me to begin ministry – taking me with him as he visited Friends meetings on Sunday or asking me to speak the closing night of a revival at Ararat Friends in June 1951. Later he asked me to speak in Centre Valley Friends near Galax, Virginia; this was followed by an invitation to speak there two times a month for fourteen months. Further experience was gained by his sending me to speak at Rhodes Friends near Goldsboro each fourth Sunday for a year. He recommended me as pastor at Hopewell Friends in Randolph County in 1952, and my ministry there continued until June 1955. Not only did he act as a mentor for us, but he took a similar interest in several other young ministerial couples.

Isaac took off Mondays as a time of relaxation from his work. Several times when he was going to his farm in Chatham County near South Fork Friends, he asked me to accompany him. Sometimes we would visit his mother; sometimes we would check on the Hereford cattle, and occasionally we would help get up the hay.

In 1955, I began a seven-year pastorate at Randleman Friends. The ministers and the congregations of the town decided to have a fifth Sunday night union (community) worship service. Since I was the “new kid on the block,” you can guess who was the first speaker for the service. It was the fifth Sunday night of January 1956 and First Baptist Church was filled to capacity. If that would not make a young minister nervous, nothing would.

When I looked over the audience, there sat my friends, Isaac and Maie Harris, along with another couple from Archdale Friends. What supporters!

On the corner of Florida Street and Freeman Mill Road in Greensboro was a small building housing Glenwood Friends. It was a small meeting operating on a survival budget. Isaac suggested that Norman Carter assume leadership there. Norman stayed in this position for thirty-three years. During that time, the attendance passed three hundred, and a beautiful new building was erected. There were thriving ministries that took place while Norman and Kathryn Carter were leaders.

Isaac Harris was called to be the pastor of Archdale Friends Meeting in 1952. The story has been told that in order to gain in membership, Isaac would follow auctioneers to determine who had purchased a lot. Isaac would do a follow-up and invite the buyers to church. Isaac retired in 1982 and began a tenure as pastor emeritus, and he resigned from this position in 1995 because of ill health. In June 1996, Archdale Friends had a special service to honor Isaac, and he was praised by Scott Wagoner, who said, "Among pastors in general, very rarely do you see a pastor who gives such a chunk of themselves as he did. Everywhere I look, I see people that Isaac touched."

Jean Edgerton, associate pastor, said, "He was very much a community pastor."

The two children of Isaac and Maie, Leah Edgerton and Ed Harris, and Lee Andrews, a member of Archdale Friends and former principal in High Point, North Carolina, have written their memories of this couple.

Leah Edgerton wrote:

I moved with my parents, Isaac and Maie Harris, into the first official residence for the North Carolina Yearly Meeting's Executive Secretary in 1947. I was five years old at the time. It was a two-story brick home located next door

to the current Friends Homes at Guilford on New Garden Road. The front part of the first floor housed the offices for the Yearly Meeting. Our living quarters extended across the back part of the house and upstairs. I shared a room with Ruth Day who was the Christian Education Director for the Yearly Meeting in our early years there. She later moved on and a baby brother, James Edward Harris, entered our world in 1950.

I remember Lou Henley Coble, now Lou Henley Branson, coming over to help my parents with secretarial duties which included typing and running a mimeograph machine. The Cobles had cows grazing on their property which now houses Friends Homes at Guilford. They lived in the historic house which is now the home of Friends Homes Administrator, Wilson Sheldon. My father would slip away and take a nap in one of the rooms in their house. The Cobles must have been very neighborly people. I also remember my father being away a lot as he was visiting Friends meetings all across North Carolina. My mother, brother and I attended New Garden Friends Meeting on Sundays which was located at that time on the Guilford College campus. We were very happy when the Charles Thomas family moved in next door. They were living in the New Garden Friends Meeting parsonage. My mother and Lucille Thomas were good friends. My brother Eddie became friends with his contemporary, Karen Thomas. Sherwood Thomas was the older brother, being two years older than I.

I loved our yard with boxwoods and trees in the front and very few cars traveling down New Garden Road. The backyard was filled with trees and made a great play area for us.

In 1952 we left the Yearly Meeting Office home and moved to Archdale, North Carolina, where my father Isaac became the pastor of Archdale Friends Meeting. It was a great move

for our family. I can remember both of my parents being excited and happy about our new venture. Archdale was their community and home until they moved into Friends Homes at Guilford for their final years.

During the years that my father Isaac served as minister, Archdale Meeting grew and became one of the strongest meetings in North Carolina Yearly Meeting. My father really came into his own during those years. He truly loved being a pastoral minister, and the people there seemed to love him. He took his duties very seriously. He rose early in the morning and went to his office at the meeting house. He studied and worked on his sermons which were filled with interesting stories and always spiritual depth that touched the souls of the Friends gathered there. He recalled many times being “called” as a young man down in Chatham County to serve in the pastoral ministry. He left his rural surroundings and took his young wife Maie to Guilford College to study and prepare himself for his life’s work.

Isaac’s ministry spread into the community. He was there for the marriages, the births, illnesses, joys and sorrows of the congregation. I believe his greatest strength came from his genuine caring for his flock. People felt this and appreciated being cared about. He also kept up with other people in the community who belonged to other churches.

My father’s visitation patterns were legendary. He would report at each monthly meeting the number of visits he had made during the month. He never stayed long in homes or during his hospital visits but people knew they would not be forgotten.

I can remember him saying that at times an answer to some problems within the meeting would come to him in the middle of the night. He had a remarkable ability to bring people together and smooth out difficult situations. Isaac was in my view a modern day saint. He loved the Lord, his

meeting and his family. His level of caring made a tremendous impact on many lives. His sensitivity and awareness seemed phenomenal at times and he acted on his convictions. He was truly a role model for young pastors to follow. ¹

Lee Andrews, a former principal, and former clerk of the Board of Trustees of High Point Friends School, writes:

Isaac and family came to Archdale in July of 1952. At the time I was a high school sophomore and was becoming involved in our meeting's youth activities. About that time the North Carolina Yearly Meeting became interested in purchasing a farm in the Climax area and developing it as a retreat and youth camp. Needless to say, this created a lot of interest, and I remember going to the future Quaker Lake with a number of Archdale Friends to view the property. Isaac took a lead role in promoting the purchase of this property, and as I look back today, much of what he envisioned fifty plus years ago has come to be.

Isaac set a standard when it came to visiting meeting members. His visitation ministry spilled out into the community as well, and many have remarked to me that they felt a special bond even though they did not attend Archdale Friends Meeting. He set aside a large block of time for his visitation. ... Visits, however, were often very short. I recall many times he did not take a seat, but would inquire about family members, the crops, and other affairs and then hurry on. Archdale Meeting flourished during his stay, and a large part of his success in building attendance was due to his visitation ministry.

Isaac's thoughtful sermons were central to the life of Archdale Meeting for thirty plus years. Many will tell you that his influence in their life was very great and guided many of their decisions. His ability to communicate from the pulpit was outstanding, and his sermons were powerful and meaningful

to all. I can truthfully say that, aside from my parents, Isaac had more influence on my life than anyone else.

You can never discuss Isaac's ministry and influence without including his wife Maie. She was a supporting and encouraging part of his life. She quietly remained in the background, but was a powerful force in his life and work. He mentioned to me on more than one occasion how important she was in his ministry. Isaac and Maie formed a powerful team and together raised a fine family. This is not always easy when so many demands on time are always upsetting routine.

I, along with my family, feel blessed to have been associated with Archdale Friends and the Harris family. We look forward to helping continue this ministry.²

In a loving tribute to his father, Ed Harris provides additional information about Isaac's interests, his speaking style, and the frugal family vacations:

Isaac was the minister of Archdale Friends and more than that. He was former Executive Secretary of North Carolina Yearly Meeting, community leader, a Yearly Meeting leader, Trustee of Guilford College, farmer, golfer, and spiritual advisor for the residents of the Archdale and High Point communities. He was known for visiting families in the hospital and in their homes, opening up the meeting house and setting thermostats, and being a very dynamic speaker. In his sermons he could raise his voice, show emotion, pound his fist, give touching illustrations, and quote from the Bible. His favorite authors were Paul, Elton Trueblood, and John Greenleaf Whittier whom Isaac often quoted in his sermons.

To illustrate his various interests, I divided this tribute into his interest in Guilford College, a typical year at Archdale Friends Meeting, his work day, gardening, and his frugal

vacations. Isaac really valued Guilford College for the meaning it gave to his life. This goes back to his early life because he was married at sixteen years of age to Maie, and they moved in with his parents on the farm. His dad, Ed Harris, encouraged Isaac to return to school so he could minister to his future congregations. He finished high school and enrolled in Guilford and received a degree in religion. Maie worked in the hosiery mills in Greensboro to earn money, and Isaac preached at various meetings while he was a student at Guilford.

Isaac valued his education received at Guilford, and he encouraged students from Trinity High School to attend Guilford. Isaac was able to secure scholarships for Randolph County students who otherwise could not attend Guilford. As you can see, Isaac's influence was not only in religion but also included education. Students from Trinity High School who attended Guilford went on to lead productive lives. They could not have achieved their success without their education.

Let me describe a typical year at Archdale Friends Meeting which I will abbreviate AFM. The fall meant students going back to school and Rally Month starting at AFM to boost church attendance. There were contests for Sunday school classes with the most attendance, special speakers, and the month ended with homecoming Sunday. Homecoming Sunday was very special with members who lived away from Archdale returning to meeting; chairs were placed in the aisles for the overflow of people, and a delicious meal was served on the lawn. Isaac would bless the food, and the congregation would eat and fellowship under the big trees on the lawn.

Isaac always wanted to grow AFM spiritually and to increase membership. It was said that Isaac followed the moving vans in Archdale to invite new families to meeting. He always

fretted about stewardship. He worried that AFM would not get enough pledges to continue to grow. One Stewardship Sunday the meeting room was under construction, and the workers did not finish before the Sunday services so Isaac preached between two ladders that were left on both sides on the pulpit. Isaac said that it was fitting to see the construction taking place but wanted it to be complete. Isaac was most upset later that afternoon at home.

AFM had different traditions at Christmas including children's programs, midnight cantatas (which was hard to believe because Isaac went to bed early), and bags of treats passed out to the children. The bags were filled with nuts, fruits, and candies. Things were much simpler in those days with Isaac preaching, directing the youth, and visiting while Joe Gamble directed the choir with Dolores Farlow Robbins and Becky Ragan playing the organ and piano. It was sort of amazing that AFM had the large attendance and programs with so little staff.

Easter programs included special music by the choir and Isaac preaching. During this time of year Isaac would have a Sunday set aside to dedicate the babies. It was exciting to see the growth of numbers of families, and Isaac would have something special to say about the families. The front of the meeting room would be filled with parents and the babies who were born during that year.

Isaac was involved in the founding and building of Quaker Lake Camp in Climax, North Carolina. As a young boy, I was with a group of men who unloaded building materials from a rail yard, transported it, and later built a shelter at QLC. As spring approached, Isaac encouraged the youth to attend QLC during their summers. Because of his encouragement many young Friends attended QLC from AFM.

During the summer months Isaac held the devotions at Vacation Bible School. He was around during the school,

but the women of the church actually taught the children. The highlight of the school, for me, was the softball game we organized in the Ragan's yard beside the meeting house.

The church year was finished with Yearly Meeting being held at Guilford College. Isaac knew many people from around NCYM so as a young child I met Ruth Day, Leah Hammond, Sam Levering, Cecil Haworth, Byron Haworth, and the list goes on. Isaac, again, encouraged the youth to attend Yearly Meeting, and we always had a large group to attend the youth sessions.

What was a typical work week for Isaac as pastor of Archdale? On Monday, he and Maie would usually go to the farm in Chatham County. If there were major projects such as baling hay or repairing fences, he took a group of men from AFM or youth, especially in the case of baling hay, to assist in the work. The pay for these workers was a fine meal of fried chicken, vegetables, and dessert prepared by Maie. He raised beef cattle on the farm; the herd was usually around forty Hereford cows. In exchange we would help others in the Archdale community with farm work whenever help was needed – no questions asked. The tradition still exists among Archdale Quaker Men to see who can outwork the other person.

For the remainder of the week Isaac would wake up early and go to the church office to pray and to write his sermons. Then he would go to the Post Office to pick up the mail and drive to the hospital to visit the sick. It is important to note that people from High Point to Archdale, Quaker, or not, would call Isaac to visit, and he was glad to accommodate. He recruited new members from his hospital visitations. At lunchtime he would go home to take a nap. High blood pressure, high cholesterol, and depression are conditions that Harrises seem to inherit so a doctor told him that a nap would help these conditions; he followed through on the

doctor's advice. ... Keep in mind that this was before modern drugs came to pharmacies to control these conditions. After his nap he was off to visit his members in their homes and in the workplace. After dinner he would say to Maie that they needed to see someone. They would go to the person's house only staying for a short time. It was like the Lord told him that a person was in need of a visit, and most times Isaac would end the visit with prayer. Members of AFM said that they looked forward to visits from Isaac and Maie. Isaac did not spend time around the house watching TV or visiting much with his family.

The last section covers Isaac's frugal ways or his life of simplicity. Isaac had a farm in Chatham County which was a beef farm so he would have grass-fed beef all year long. The problem with that was if the beef were tough or poor in taste that is what you ate that year. In Archdale he planted a garden, growing all the vegetables you can imagine. He provided my family and Leah's family with vegetables during the growing season; then Maie would can and freeze for the winter season. That tradition continued after they moved to Friends Homes in Greensboro; he planted a fine garden. At this point, it must be said that they were very frugal in growing their own beef and vegetables. If Maie spent twenty dollars at the grocery store in a week, that was a lot of money to them.

Another example of Isaac's simplicity or frugal ways is the way he took family vacations. Keep in mind that AFM had grown and Isaac was the only minister, visitor of the sick, and youth director so many times we did not get vacations. One family vacation was spent going to Chatham County to care for his brother Hadley Harris's chickens, and we stayed in Hadley's house while he went to the beach. Other trips were to Holden Beach where we stayed in the Lambert's or Ragan's beach houses. Isaac liked to fish and to play golf. Maie would cook the meals so we had a fine time. One trip

to Holden Beach we went to a Wednesday night prayer service at a little Baptist church, and the preacher said he felt there was a minister in the church who might want to speak. Isaac stood up and preached a sermon. Later I asked him if he knew he was to speak, and he told me the Lord told Him.

Other family vacations were spent at the English's houses in Chestnut Gorge outside of Asheville, North Carolina. Nee English had three houses on the street, one for his wife and himself, a small cottage across from his main house, and a large house up the street with a great mountain view. Nee would take us to breakfast at Hanging Rock at a little restaurant, and he ate country ham until the sweat formed on his forehead. As a payback, Isaac and I dug up a stump in his backyard. Isaac liked to play golf in the mountains so we would play golf in the mornings, and I would go to the pool in the afternoon. Isaac would take his Bible and continue his prayer routine on vacations. Looking back on these vacations little money was spent, but a good time was had by the family.

Isaac did not believe in the use of alcoholic beverages of any type. On one golfing trip to Pinehurst, North Carolina, with a group of Quaker men, they stopped between rounds at a filling station. All of the men were hungry after playing golf in the morning so they went into the filling station to get a snack, but Isaac saw a beer sign in the window of the filling station. He would not go into the station. Roland Albertson asked Isaac if he could bring him some crackers and a soft drink from the station, but Isaac refused to get anything from the business that sold beer. He had a strong testimony against alcoholic beverages as illustrated by his staying hungry instead of being around a business that sold beer.

He had a strong testimony against violence. As school dismissed from Archdale School, a couple of boys started

JAMES ISAAC HARRIS

fighting as they were crossing the road. Isaac just happened to be driving so he stopped his car, broke up the fight and sent the boys on their way. He said nothing else to the rest of us but got into his car and drove away.

Isaac's influence was felt by his family but in a broader view his family included residents of Archdale and High Point. He did not have a forty hour week job but a calling to minister to all people. People talk about the impact he had on their lives from birth, performing wedding ceremonies, burying family members, and being their advocate. He ministered in a simpler time in history, but the world was changing with the cold war and social unrest, but he was a steadying force to our community. May his memory live on.³

Isaac passed away on Saturday, June 22, 1996, in Friends Homes at Guilford. The funeral service was held in Archdale Friends on June 24, 1996, with burial in the New Garden Cemetery. Maie, who was always a very important person in his ministry, passed away on June 3, 1999, in Friends Homes at Guilford and was buried beside her husband.

16

JAMES VICTOR MURCHISON

September 21, 1915 - July 2, 2006

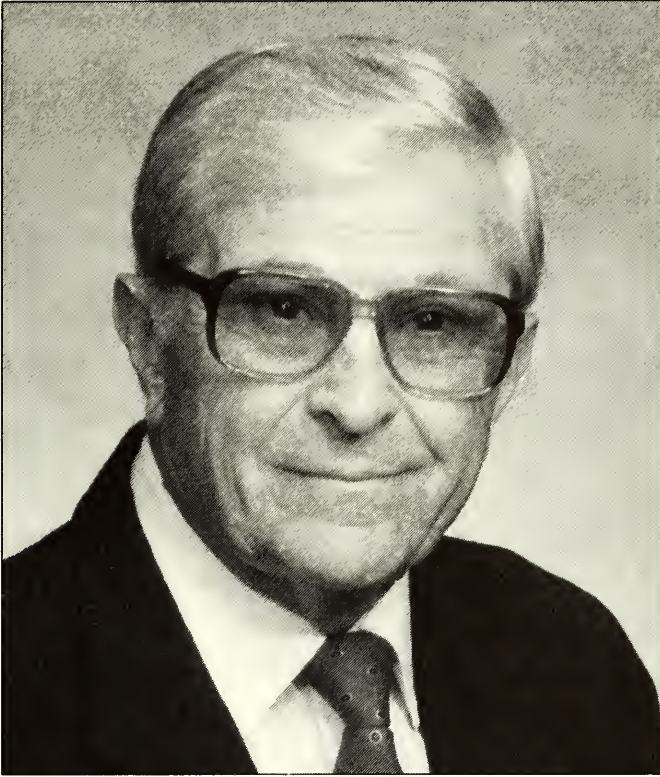
NCYM Executive Secretary, 1968-1971

Victor Murchison was a man with a gracious manner, a good heart, and a kind spirit. He loved God and his church, and served faithfully in ministry throughout his adult life.

Victor was born on September 21, 1915, to William David and Dora Beatrice Pike Murchison in southwestern Alamance County, North Carolina. He was the third son in the family. He grew up attending both Pleasant Hill Christian Church and Rocky River Friends Meeting. He received his formal education at Sylvan High School and Elon College, with additional studies at Emory University Divinity School, Atlanta, Georgia. He was recorded as a Friends minister by Western Quarterly Meeting in Centre Friends Meeting in November 1938.

Victor recorded stories from his life in *My Memories of Rocky River Friends Meeting*, a document that was copied and distributed in July 2005. He writes:

We usually attended Pleasant Hill on their regular “preaching day” which was the first Sunday of each month. The second Sunday we attended Rocky River Friends Meeting. The other Sundays we went to Sunday School, usually at Rocky



Victor Murchison. (Photo courtesy of Marian Kirkman Murchison, Friends Homes, Greensboro, NC.)

River. Josie, my sister, my brother Sam and I attended the Christian Endeavor at Pleasant Hill.

My memories of Rocky River go back for many years – at least to 1918. We did not own a car but had two buggies drawn by horses. One buggy was for our parents and Josie – the other for “us boys.” I recall Glenn, Sam and me riding in a buggy when Sam fell out of the buggy into a pool of muddy water. He had on a new suit, but we dried him out and went to church. Another time, the horse hitched to my parent’s buggy became frightened and ran out into the field and as a result the buggy turned over, but no one was hurt. We always went to church. It was almost sinful if we missed one Sunday.

I have fond memories of the old meetinghouse below the present cemetery.

We hitched the horses to the trees and attended Sunday School. The old meeting house was on one floor, but spacious. For Sunday School classes we pulled curtains to divide into classes.

The annual revival was held each fall in September, and one that was outstanding was held by Thomas Hendricks of Greensboro. Attendance was good, and the results were outstanding.

Quarterly meetings in my early years were held the first weekend in May. Large crowds attended the gatherings, which began on Friday afternoon with Ministry and Counsel or Elders meeting. Some spent the night in homes of members and attended the regular quarterly meeting on Saturday. Quarterly meeting on Saturday began at 11:00 A.M. with worship and a sermon by one of the pastors from the area. The carry-in lunch was on the grounds. A business session followed and lasted for at least one to two hours. Again, some spent the night with members and remained for the “big day” on Sunday when hundreds of people came for the service Sunday morning with the meetinghouse overflowing. In the early days, services were held at several places on church grounds. Lunch was served by families and groups wherever they could assemble. An afternoon service with singing and inspirational speaking concluded the day. Everyone dressed in their Sunday best. People from all areas came for May’s Western Quarterly Meeting at Rocky River. One prominent leader was Isham Cox. Another was Charlie Johnson, who later married Cora Lee Norman from East Bend, N.C., and they served later as pastors of Rocky River Friends.

Prominent Quaker leaders attended May quarterly meeting. I recall the president of Guilford College, Raymond Binford, and his wife Helen being present. Dr. Lyndon Hobbs was present at May quarterly meeting in those early days. One of

my memories is that Samuel Andrew, son of Ralph Andrew of Albemarle, N.C., performed one Sunday afternoon at the piano.

Some of the people who influenced me so much at Rocky River were: pastors Thomas F. Andrew, D. Virgil Pike and Henry C. Wrenn. Members: Maie Andrew Smith, my parents, William and Dora Murchison; Eunice and Mable Thompson, Wyatt Lineberry, the Pearlman Hobson family, Lawrence Overman and my grandfather, Samuel Taylor Pike. ¹

In Victor Murchison's book, *Be Faithful*, published in 2004, he writes:

Our first introduction to radio was in 1930. Our neighbors had a Sears radio, and we went to their house to hear it. We could hardly believe it – hearing voices from afar. Our family decided we must have one so we bought a battery-operated radio. ²

Wheat threshing, wood chopping, and corn shucking were community experiences as neighbors helped neighbors on the farm. Victor's family was always involved with the community in these events.

Victor and Marian, his wife-to-be, met in August 1945 at the annual revival services at her home church, Tabernacle United Methodist Church, on US Highway 421, south of Greensboro. Victor led the singing for the revival, and one night he sat beside Marian in the choir and asked to take her home after the service. This began their courtship. Marian was a senior at Woman's College (now the University of North Carolina at Greensboro) and living at home for the summer. One of a set of triplets, she was reared on a farm near Pleasant Garden with her father, older brother, and a special aunt who nurtured the triplets: Stacy, Mary, and Marian. (Their mother died when they were a month old.)

Marian received a Bachelor of Science degree in home economics and worked as an assistant home demonstration agent in Henderson, North Carolina (Vance County), until her marriage on September 14, 1947, in Tabernacle United Methodist Church.

Victor had an interesting ministry. For one year he became the associate pastor and youth director in Suffolk, Virginia, at the Christian Church. Following that year, he accepted the call to Winston-Salem Friends Meeting in 1945 and continued work there for twenty-two years.

When Victor went to Winston-Salem in 1945, the average attendance was sixty, but gradually increased year after year until it became one of the largest meetings in North Carolina Yearly Meeting. The last Sunday the Murchisons were present, June 30, 1968, there was an attendance of 350. The meeting sponsored a beautiful reception to honor this beloved couple for giving twenty-two years of service; also, they were given a new piano.

Victor and Marian were married fifty-nine years, and she was a great supporter and encourager to him in his ministry. She used her talents in many activities and served on committees in the local meeting as well as on the yearly meeting level. She had a great ministry of her own teaching in Sunday School and serving as president of North Carolina Yearly Meeting United Society of Friends Women from 1968 to 1971. Her skills in decorating and in flower arranging served as hobbies for her.

Victor graduated from Elon College and began teaching at Providence High School in Randolph County. The first four years, in addition to his school work, he served as pastor of four Friends meetings. He preached one Sunday a month at the following meetings: first Sunday at Science Hill, second Sunday at Bethel, third Sunday at Chatham, and fourth Sunday at Spring. The last three years of his seven-year teaching career, he was a teacher and principal at Providence School and pastor of Providence Friends Meeting. In all, Victor pastored eleven meetings – Bethel,

Chatham, Science Hill, Spring, Providence, Suffolk Christian Church, Winston-Salem, New Hope, Woodland, Asheboro, and Forsyth – and served as visitation minister at High Point Friends.

Marian, who knew him better than anyone, said, “Victor was always friendly, a dedicated pastor, a great encourager, proud of his heritage and loved his family, and loved people. He organized a Murchison-Pike reunion which meets annually at Rocky River Friends Meeting, his home meeting. Victor’s ninetieth birthday celebration and reception was held on September 18, 2005, in the living room at Friends Homes at Guilford. Three hundred seventy-one friends came to congratulate him and express their love and appreciation for his fruitful life.”

Marian wrote:

Victor served New Hope Friends Meeting in Goldsboro, North Carolina, from 1971 to 1981. During this time a new meetinghouse was built. The debt was eliminated, and he shared in the joy of burning the mortgage while he was pastor.

Two outstanding national leaders spoke at meetings while Victor was pastor. D. Elton Trueblood, distinguished Quaker, spoke for a special service at New Hope Friends Meeting in Goldsboro. Frank Laubach, a renowned mission worker, spoke at Winston-Salem Friends Meeting.³

When Victor was attending summer school at Emory University Divinity School, in Atlanta, Georgia, one of his professors was Charles A. Allen, a distinguished Methodist minister in Georgia. He invited Victor to go home with him for the weekend. He accepted the invitation and sang “The Holy City” for the morning worship service and preached Sunday evening. The next week Charles Allen asked Victor to join his staff at Grace United Methodist Church as assistant pastor. This

was a great honor, but he did not feel led to accept this challenge and leave Winston-Salem Friends Meeting.

One of his special talents was in the field of music. He loved to sing as well as play the piano. He used his beautiful tenor voice to sing for weddings, funerals, and worship services. His favorite solos were "The Holy City," "The Lord's Prayer," "I Walked Today Where Jesus Walked," and "How Lovely Are Thy Dwellings." He directed the choir at Winston-Salem Friends Meeting for the twenty-two years he served as pastor. He organized a men's chorus which often traveled with him and sang for revival services. He enjoyed singing in the "Messiah" in Winston-Salem and in the Greensboro Ambassadors choir. He sang in the High Point Friends choir until he was ninety years old.

Victor also enjoyed gardening and growing flowers. Few people knew that he enjoyed arranging the flowers for worship services.

He was known for being punctual. Early in my knowledge of him, I had heard that he would always start a meeting on time, if there were only two people present. Vivid in my memory is July 3, 1964, when Bob Medford, Bill Guthrie, and I were to ride with him to Green Lake, Wisconsin, to attend a Friends Evangelism Conference. He mailed a card to all three of us to meet him at Winston-Salem Meetinghouse at 4:11 a.m. On July 5, 2006, the date of his memorial service, the family met in Ragan Hall in High Point Meetinghouse. Five minutes before the service, I said to family, relatives, and ministers that of all people we had to remember he always was punctual. We left immediately for the meeting room.

Victor also loved to work with senior citizens and prepare humorous programs for them. Some of his notable sayings were "Be faithful," "I am doing as well as can be expected under the circumstances," "feeling fair to middling," and "tolerable."

Victor used the words of Elizabeth Gray Vining, a Quaker author, in many funeral and memorial services: "Life is a precious

trust given into our hands to hold carefully, to use well, to enjoy, and to give back when the time comes.”

In his book, *Be Faithful*, Victor wrote:

I have always majored in evangelism and have conducted many revivals. One year I conducted seventeen revivals in addition to a full-time pastorate. One member of Winston-Salem encouraged me in this effort, for he felt I returned from these revivals a better preacher. One of my first revivals was at Union Hill Friends Meeting in Surry County in 1939. During worship service a lady sitting near the back row, arose during the message and said, “If you cannot do any better than that, let me take over.” At another time a man stood up and asked me how much was the combined salary teaching in high school and the four meetings I served. He told the congregation that if I came to live with him and help care for his sons, he would pay me what the school and the meetings gave me plus room and board. I looked at the boys and felt I better stay where I was!!!

The most productive revival I held was in the Bethany United Methodist Church. The pastor had four churches, and I was asked to hold revivals for him in each church. One of these churches was Bethany Methodist Church near Randleman, North Carolina. We had afternoon and evening services, and there were responses to the invitations every time I gave them. There were about forty-five professions of faith in this ten-day revival.

I do not know all the results of my evangelistic work, but I hear at various times, “I accepted Jesus Christ as Lord and Savior during your revival and joined the church, and I continue to be faithful.” ⁴

Victor enjoyed good humor and felt a need for Quaker laughter. David Millikan wrote:

Victor asked me to help him do some programs for senior

citizens groups. He came up with the character of Uncle Henry who was ninety-seven goin' toward ninety-eight and was based on several different men Victor had known in years past. I served as Victor's straight man by conducting an interview. In the early years I would put on makeup to add gray to Victor's hair and paste on a mustache, but later on we could forego the gray and just use the mustache. He would reminisce about days gone by and the first telephone, the first radio, the first car and growing up on the farm. Uncle Henry was hard of hearing, and we would play on that to elicit a few laughs. Victor was a firm believer in the power of humor. For many years he subscribed to the *Joyful Noiseletter*. When I could not join him he would give solo humor programs.

Once we were invited to give the Uncle Henry program for Deep River Friends Meeting family retreat at Quaker Lake. Victor was concerned about how young people would respond since we had only given the program to senior citizens. We began the program as usual and I asked Uncle Henry to talk about some of the firsts – radio, car, television. One young boy was sitting near us and was really taking in the program. At one point he said, "Whoa! You remember before TV?" Victor could relate well to any age group.

Victor enjoyed and cared about his family very much. He loved the farm where he grew up and liked to visit his brother Glenn and nephew William who ran the farm until they passed away. He loved to go to Snow Camp for the Fourth of July celebration and parade at the *Sword of Peace* drama site. It was a great opportunity to visit with family, friends, and high school classmates.

After his service at Forsyth Friends Victor became the Visitation Minister at High Point Friends Meeting. At that time I was working in the laboratory at High Point Regional Hospital, and Victor was a frequent visitor there. I would

often meet him after work for dinner and a visit with him.

Victor was ever the encourager, and he certainly encouraged me. Our friendship flourished despite my being forty-two years his junior. He had me take an active part in worship services – reading Scripture, singing, participation in dramas. He took me along on visits to members in homes, hospitals, and nursing homes. Victor loved to visit folks outside the context of Sunday School or worship service. He wanted to meet them where they lived and worked.

We were visiting late one afternoon and went to the home of a couple who lived near the Asheboro Friends Meetinghouse. Victor was always a firm believer in being led by the Spirit. The wife had been in declining health for several years, and she had passed away just a few minutes before we arrived. Victor was there to comfort the family in that time of need and loss.

Wherever he was in North Carolina – Yadkin Quarter, Eastern Quarter, Contentnea Quarter or any point between – he could point to a farmhouse and say, “I’ve spent the night there. The dear lady who lived there could make the best biscuits.” Places were good, but the most important thing was the people. When attending Quaker Men banquets, Victor did not really care whether he ate the meal. He would much rather visit with old friends and make new ones.

Victor was concerned about N.C. Quaker Men and National Quaker Men. When asked to serve as president, he brought enthusiasm and the organizational skills needed to strengthen the groups. In his five years as president and later as secretary, he promoted the production of printed materials to help local groups with programs and communication. He saw this newsletter as a vehicle for sharing ideas and encouragement among Quaker Men’s groups. When N.C. Friends Disaster Service was formed, he strongly supported it through N.C. Quaker Men. After his terms as an officer were completed, he

remained faithful in attending board meetings, encouraged younger men from across the Yearly Meeting to participate, and was concerned for those small Quaker Men's groups and Monthly Meetings at a distance from the Piedmont.

As he approached his 90th birthday, Victor wrote a book about his 67 years in ministry. Entitled *Be Faithful*, it was written with the desire that the reader will find encouragement, inspiration and strength for daily living. Proceeds from donations for the book went to the NCYM Quaker Men Endowment Fund.⁵

Victor spoke in a revival in a Methodist church and returned later for another revival. After the service, the pastor's eight-year-old daughter said, "Daddy, Mr. Murchison preached that sermon the last time he was here."

Victor served as North Carolina Yearly Meeting Executive Secretary from July 1968 to July 1971, with offices at Guilford College, North Carolina. He enjoyed working with the ministers and assisting the Friends meetings. Some of his favorite duties were attending quarterly meetings and speaking for Homecoming and Memorial Day services. He felt honored to be invited to speak at Western Yearly Meeting, Indiana Yearly Meeting, and California Yearly Meeting. Serving North Carolina Yearly Meeting as Executive Secretary for three years was a challenging and rewarding experience, but he felt led to return to his "First Love," being a Friends pastor and preaching.

After serving over sixty-seven years in the ministry, Victor passed away on July 2, 2006, in Friends Homes at Guilford. Following the memorial service at High Point Friends Meeting, interment followed in the family plot at Pleasant Hill Christian Church Cemetery near Liberty, North Carolina.

On July 5, 2006, memorial tributes were given for Victor Murchison by David Millikan, David Hobson, David Kingrey, Linda Selleck, Billy Britt, Leslie Winslow, and Alice Kirkman

Kunka (soloist). There was so much to be said about this man who gave so much to North Carolina Yearly Meeting of Friends.

David Kingrey said:

Victor Murchison was a faithful servant of God his entire life. He has been my pastoral model from the earliest days of my own pastoral ministry. He was a pastor to pastors and beautifully fulfilled that role, both as North Carolina Yearly Meeting Superintendent and throughout all of his years as a minister.

Victor was a great encourager and said often that he wanted to be a Barnabas. He was truly a Barnabas to me and to countless others.

Victor was steadfast in teaching and preaching the Gospel. He loved the hymns of the faith, and he enjoyed singing them and playing them on the piano. I will long remember his singing, "Blessed assurance, Jesus is mine! O what a foretaste of glory divine!"

Victor is notorious for his notes, phone calls and personal conversations in which he would strengthen our faith and renew our hope. To write about all of his Godly virtues would take volumes. But they can be summed up in saying he fully lived Jesus' two greatest commandments, "Love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength, and love your neighbor as yourself." (Mark 12:30-31).

I am strengthened to go forward on Victor's advice, "Be faithful." ⁶

Linda Selleck, music director at High Point Friends Meeting, characterized Victor in the following manner:

Victor Murchison was a lovely man with a gracious manner, a good heart, and a sweet spirit. He loved the Lord with

all his being, and he loved Christ's church and served her faithfully in ministry throughout his entire adult life.

Victor was such a charming man, even into his 90th year, that I can't imagine how dashing he must have been as a young preacher in his early 20s, going around in his all-white suit and giving sacred piano concerts. Victor was an old-fashioned southern gentleman, and when he asked Marian Kirkman to share his life and ministry 59 years ago, it was a perfect match.

In 1993, while attending the Friends Triennial Session in New York, Victor Murchison walked up to me, introduced himself, and gave me a big hug and welcomed me to the ministry at High Point Friends Meeting. I had yet to receive an official call but Victor laughed and said that would come later.

One of the first remarks I remember Victor saying to me, and one of the last things Victor ever said to me, was "We're doing as well as can be expected, under the circumstances."

He always set folks around him at ease. He always had a cheerful, helpful word. Victor loved to tell stories about good people. I am sure we will be sharing a lot of stories about this good man for many years to come.

A saying attributed to St. Francis of Assisi goes like this: "Preach the gospel at all times, and when necessary, use words."

This is how I will remember Victor: whether preaching or teaching, or singing with his beautiful tenor voice, or sitting with an adult or a child, or sharing a tender moment with Marian, or walking about with David Millikan, or joking with the friends around him, he was a constant and eloquent preacher of the love of Christ to all. Sometimes he used words.⁷

I was fortunate to be his pastor for the last few months of his life. I well remember how well he taught the Brotherhood Class once a month at High Point Friends Meeting. The last few days of his life, he was in a semi-conscious state and when any of us would go to his room, he would be pointing with his finger – he preached to the very end.

Can't you still hear him saying these words to us? "Be faithful!!"

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ABOUT THE AUTHOR

Billy Miles Britt was born December 4, 1930, the sixth and last child of James Berry and Omega Parks Britt. A native of Greene County, North Carolina, he moved as a child with his family to adjoining Wayne County, where he received his diploma from Goldsboro High School in 1949.

After graduation, Billy helped on the family farm for a year and a half before enrolling at John Wesley College, where he graduated in 1955 with a Bachelor of Theology degree. He went on to earn a Bachelor of Arts degree in 1956 and a Master of Arts degree in 1973, both from Guilford College. In 1986, he was awarded an honorary doctorate by John Wesley College.

He held two part-time and two full-time pastorates before becoming Superintendent of North Carolina Yearly Meeting for twenty years. In 1995, Billy retired as Superintendent and served interim pastorates at Oak Hill Friends, South Fork Friends, Pine Hill Friends, Harmony Grove Friends, Back Creek Friends, and High Point Friends. He continues to speak at meetings for special occasions.

Billy is married to Viola Seymour Britt. They had two children: a daughter, Joy B. Reavis, who is married to Daniel Reavis; and a deceased son, Byron Miles Britt, who was married to Sally LeJeune Britt. Billy and Viola have four grandchildren: Byron Miles Britt, Jr., John Daniel Reavis, Katherine Anne Reavis, and James Owen Britt. They have been a great source of pleasure to the Britt household.

Billy truly loves people and has spent his entire adult life telling people about Jesus!



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Jack Kirk
Former Editor, Quaker Life Magazine

